The Independent.

Conducted by Pastors of Congregational Churches.

SPECIAL CONTRIBUTORS.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures:—REV. G. B. CHEEVER, D.D. (C.), REV. H. W. BEECHER (*), and MRS. H. B. STOWE (H. B. S.)

CORRESPONDENTS

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS."

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Our Special Contributors.

ENGLISH LARKS ON LONG-ISLAND.

WE have received a very welcome note from a friend, informing us that the English sky-lark had become domesticated upon our Long-Island shores. We think it will be of interest to many to learn the facts, and we therefore take the liberty of publishing the letter, though not meant for publication:

"DEAR SIR: I have just read in your new book entitled "Star Papers," of your high-wrought enthusiasm at hearing the English sky-lark, as he rose from the dewy grass singing up to heaven. I think, sir, that I can sympathize with you in your admiration for this world-renowned songster, for I have often greeted the sun at his rising, that I might have a morning song before resuming my daily studies. But I heard him on *Long-Island*. The veritable English sky-lark is now acclimated, civilized, and naturalized as an adopted American citizen, and is to be found in the neighborhood where they were first placed in quite large numbers. About ten years ago a wealthy Englishman, living at East New-York, L. I., set a pair of valuable larks free, for the very purpose of introducing them into this country. He has succeeded admirably, and deserves the commendation of all lovers of birds and song. Though I have spent my life in the same neigborhood, I regret to say that I cannot now recall the name of this public benefactor. If, sir, you should ever wish to hear the cause of one burst of your eloquence in your "Star Papers," take an early ride to East New-York, inquire for *Mr. Simmons*, who will direct you where you may often go to hear your favorite bird.

"Yours, etc."

We mean to take an early opportunity of hearing these foreign singers. We have heard, for the first time this year, in Brooklyn, a singing bird, among the trees between Hicks and Willow streets, that is unlike any of our native songsters, and so much resembles the sky-lark that we remarked the fact to friends before receiving this letter. It was between 4 and 5 in the morning that we heard it, on several successive days. If these gracious warblers have taken a fancy to Brooklyn trees, we give them a cordial welcome, and pledge ourselves to stand between them and any native American prejudices on the part of home birds. We have perceived some tokens of jealousy on the part of one fellow, to the manor born—a Shanghai—in a neigboring yard, who has for several mornings redoubled his exertions with most asthmatic results. This is a jealousy entirely unnecessary. We do not think an English sky-lark will ever be able to surpass Sir Shanghai in his own peculiarly melodious song. Let there be peace between the top and bottom of the tree!

Attempts have been made to domesticate the nightingale, without success hitherto. We know not the causes of failure. We know not why all the European songsters may not be imported and bred in our woods and fields. Already foreign fish have been domesticated in our waters, and we know not why the process should not go on.

*

SHALL WE HAVE A PERMANENT FREE PICTURE GALLERY?

WE stated last week in our first article relative to this subject, that the expense of supporting a Free Picture Gallery in New York for one year would be five thousand dollars. This sum distributes itself as follows:

Rent of Room	$2,500
Gas	1,500
Tendance	500
Cartage	400
Collecting Subscription	100
	$5,000

The best room in New-York for the purpose, is the gallery formerly occupied by the Art-Union. It has the great advantage over all others of being entered immediately from the street, without the necessity of ascending or descending steps. The rent of this room is twenty-five hundred dollars; other rooms could perhaps be had at a lower rate, but we know of no other that, by its locality and arrangement, would *invite* so many passers to enter, and thus secure the great object of a Free Gallery—*the habit of frequenting it.*

Gas is a heavy item in the account, but unavoidably so, since the Gallery will be most visited in the evenings. In the day-time those who have leisure will stroll in as they walk up and down Broadway, but in the evening the man who has worked hard all day, will come in with his wife and children to pass a quiet hour in the midst of pleasant sights and sounds. The Gallery is devised for the refreshment of this largest class among us, and we doubt not will be freely and gladly used by the n.

The item "Tendance" needs no explanation. Of course there must be a person hired by the Association to live in the room and take charge of it. As the pictures would be for the most part *for sale*, the janitor should be able to give all necessary information concerning prices, the whereabouts of the artists, and all such matters, besides taking charge of the contribution-box, of which mention will be made hereafter.

As it is taken for granted that the artists will all be willing to send their pictures to the Gallery, the Association must expect to bear the expense of sending for the pictures and returning them to their owners. It is not to be supposed that the artists will be under any charge in this matter, the contribution of their pictures is all that ought to be asked, although in truth it could only be to their advantage to send them where they would be seen by so many people, and where, of course, they would be more easily sold than in the studio.

If it be asked where is this five thousand dollars to come from? We answer, *it is to be contributed in small sums by people friendly to the cause of Temperance.* Are there not five thousand people who will give a dollar a year each, to support such an institution? Are there not advocates of Temperance enough, who will aid the cause to which they are devoted, by a means so unquestionable in its efficacy? We hear that Mr. Brace has already established his Reading-room, for the use of working people; it is well, and Mr. Brace has done a good work. Can he not help us in establishing our Free Gallery? For see what an aid it would be to the cause of temperance, and to the cause of the elevation of the poor, in which he and his coadjutors are giving up their lives. We have heard it questioned if the class of people whom we specially seek to help by this measure would visit the gallery often after it was established, but it seems to us that there can be no doubt that they would, and that gladly. At all events, if Americans did not go there at first, we may be sure that the French and Germans would, and in time the Americans must follow. We had proof enough of this in the days of the Art-Union—whose galleries were always filled in the evenings with a promiscous crowd; and if memory serves us rightly, there was no lack of our own people. Once let the place become a familiar resort—once place it on a secure footing as an established institution of the city, and its influence would grow and widen with every year.

It is idle to argue of the success or failure of any such scheme from the fortune—good or ill—of Galleries of Art to which an admission fee was charged. The success of the Gallery we propose, will result in great measure from its being *free;* the good that it will effect will be in proportion to the *excellence* of the works displayed there, and in proportion to its *permanence.* It must unite these three attributes—Freedom, Excellence and Permanence, and with them, who will venture to doubt that it will become an habitual resort of large numbers of our citizens.

It would be well to have placed in a conspicuous position in the room, a box to receive the contributions of those disposed to make them. The smallest sums should be welcome, and the amount thus received at the end of the year might go toward a fund for the purchase of pictures or statues to become the permanent ornaments of the Gallery.

And while we are thinking and writing on this matter let us remember that the experiment of free, permanent galleries of art has been fairly tried elsewhere. Leaving out of consideration for the present the free galleries all over Europe, we refer once more to the experiment tried here in the Art-Union Gallery, and in the various free exhibitions of pictures at Goupil's, and Williams and Stevens. It only needs some one with vigor and influence to stir in this matter, backed and assisted by the artists themselves, of whose good-will towards the enterprise we feel assured, to make a complete success of the Free Permanent Gallery of the Fine Arts in New York.

Who will help us with hand or voice?

CLARENCE COOK.

THE MITER AGAINST THE CROWN.

WHILE Jehu was driving across the neck of Jezebel and her system in Samaria, Athaliah was driving with equal fury across the neck of the house of David and his system in Jerusalem.

Endowed with all her mother's attractions and abilities, she developed now all her mother's ferocity and ambition. With Oriental unscrupulousness she exterminated the seed royal that might obstruct her reign. The throne of David was usurped by a Gentile idolatress. The crown which had shone on the intellectual brow of Solomon, added luster to the baleful beauty of a daughter of Jezebel. Doubly insulting was this to the house of David—for it was the rival blood of the house of Israel which domineered in her, as well as the foreign blood of the court of Tyre. It was as it were the coalition of the systems of Baal and of the son of Nebat, to trample in the dust and efface forever, the hated system of Moses. For seven years it was given into her hand to revenge her mother's overthrow by every species of outrage and indignity. The temple even came into her power. Her sons broke down its golden glories; pillaged its treasuries; stole its utensils of gold and silver, and left it desecrated and ruinous.

It is a curious problem to attempt to imagine how the worship went on in those days. What became of the morning and evening sacrifices? Did the yearly feasts and solemn festivals go on as usual? Would such a woman permit it? Would she not make a clean sweep, and drive out the whole Levitical system with all its ministry and apparatus?

Or was there a certain point beyond which even she dared not go? Did she find that that system had been by its author so curiously contrived, so inwrought into the very structure of the nation, that nothing short of the disorganization of the nation itself would avail to eradicate the system? And was she at length admonished by such discoveries as the most evil natures are constrained at times to make, that in making war on Jehovah to the utmost she was tearing up the very foundations of her own throne; annihilating the very conditions of her own supremacy?

She could have groves and altars in Jerusalem, and all over Judah. She could massacre all the seed of David. She could pillage the temple. She could discountenance its services, and leave it an unsightly, dismantled wreck. But—she could not dig down that altar, nor wholly quench its fire. She could not obliterate Moriah, nor the foot-steps thereon of Abraham, and of the king of Salem, a thousand years gone by. Nor could she meddle with the proud memories of these things, and of the days of David, in the heart of the inflammable populace of the metropolis.

And providentially there was a man in the high-priesthood, who knew how to hold the helm in the hour of blackest peril. Jehoida was true to the Lord God of his fathers, and knew how to avail himself of every advantage resulting from old associations and patriotic feelings. Entrenching himself with the house of Aaron in the cloisters of the temple, Moriah became to him a citadel of strength. And when its gates of brass and gold fell, there rose about him the invisible gates and bulwarks of popular sympathy.

He kept the altar flame unquenched. He maintained the sacrifices and festivals. He spoke secret words of pungent power to the hearts of devout worshippers here and there all through the realm. In those days the value of a man became known. The worth of a true worshiper became appreciable. By the freemasonry of faith all true believers learned to know each other—and while the whole nation might have seemed swayed by the crown to idols, there shot crystals of true worship hither and thither through and through the fluid mass—fine, filmy at first, and invisible, yet interlacing and strengthening day by day, till at length the mobile element became a solid rock of moral influence. Then the admirable structure of the system revealed itself. Then was tested its amazing conservative power. Then the relative bearings of the throne and of the altar were experimentally ascertained. It was as if God had chosen out the most diabolical nature, and thrown the government wholly into her hands, and said, "Do your worst! Come in to the heart of the nation. Stand in the very center of public influence. Wield the whole political power. Now see what you can do against God in the heart of his people. Tread them down. Insult them. Rob them of all they hold dear. Cover their system with obloquy. Deny the faith of their fathers. Dispute the first principles of their National Economy. Deride and scoff at their original law, and constitution and covenant. Make it a crime to be staunch for the principles and the honor of their ancestors. And by the combined power of threats and of bribes, see what you can do to obliterate forever on earth, in her last stronghold, the germs of faith and liberty for mankind!"

And the challenge was accepted—and the battle fought—and the throne with all its insolent haughtiness found itself defeated before the strength of helpless righteousness. The love of God, and of the truth and liberty of the fathers was omnipotent then in desecrated Jerusalem. "God was in the midst of her—she could not be moved."

But woe to that throne that makes that issue against God's truth and power in the heart of a community—*and fails!*—For after the hour of endurance comes the hour of reaction; and the recoil of a truth-loving, God-fearing, long-suffering, outraged public sentiment is the fearfulest phenomenon of human history.

In the hour and power of darkness, nothing seems so hopelessly helpless—so dispairingly impotent as that ungauntleted hand which cannot *strike* for liberty and God, but which can only be nailed to a cross.

Seven years Athaliah drank deep in the cup of gratified ambition. How public officials fawned, and renegade Levites crouched! How all those miscreants in Church and State, whose only definition of patriotism is plunder, whose only notion of principle is policy—how they truckled and kissed the latchet of her sandals!

Talk to them about Jewish principles! Tell them about Moses, and David, and a Messiah. Nonsense! Stuff! Those things might do for old women and children. But men of sense knew that that thing had had its day—and now—Tyre was in the ascendant. Tyre was the merchant nation of the world—patroness of arts and commerce. And in accepting her system Jerusalem had only come to feel the pulsations of the great heart of humanity. And were a parcel of fanatical abstractionists, prating of God and his higher law, now to drag her back to a system impracticable, bigoted, and visionary?

And they fell on their faces at her footstool and kissed her sandals again. The daughter of Jezebel smiled complacently, until the hour of reaction came.

An unusual sound broke upon the startled ear of the court. There was the sound of multitudes mustering, and the clang of arms, and the response of trumpets and horns. And there was a distant murmur as of the roar of the sea, which seemed to say: "God save the King!"

Was it possible? Had she not slain every descendant of David? Could one of that fated line have escaped, and been till now concealed in the cloisters of the temple by yon artful priest? Impossible. It must be some conspiracy—got up by a new aspirant to the throne. This must be met at once and crush. And with the characteristic boldness and promptitude of her nature, she descends from Zion's palaces to Moriah's courts. All her officers of state, her admirers, and sycophants, and military retinue attend her—and as she draws nigh—louder swells the chorus of chaunting, and the cry, "God save the King!" till the very ground shakes at the shout. The *people* are there. The people are aroused. And the voice of the people is as the voice of many waters.

A bold woman then was she, when she came within the vast area where were gathered Israel's thousands, and when she saw shield, and spear, and orderly array, and beheld by the pillar a princely form, a son of David, with the crown upon his brow. A bold woman was Athaliah, that she stood her ground, with unblenched cheek and unquailing eye. Did she not see Jehoiada behind that boy, the master-spirit of all, and did she not feel his calm cold eye, with its deadly expression fasten itself upon her?

Yet she turned not back, nor fled, nor faltered. Her step was as free, her bearing as queenly, and her mien as haughty as when she trod the halls of Samaria, and "Treason! treason!"—was the only word that broke from her lips. No compromise here. Either she must fall, or he that stood against her. Truth to God was treason to her, and must be trampled down.

The stern High-priest accepted the issue. *Let* truth to God be treason to thee and such as thou, and let the end come!

"Have her forth of the ranges! And whoso followeth her, let him be slain by the sword."

In an instant she was in the hands of armed men. Both she and her followers, those courtly miscreants who scoffed at the obsolete system, were hurried away to the city gates.

And there, under the very shadow as it were of the palace she had so long called hers, she fell, and all her retinue with her—and the house of Ahab and Jezebel ceased to exist.

So may it be with all those that rise up against the truth and against the Lord God of our fathers.

GREY.

INCIDENTS AMONG THE NEWSBOYS.

AN EXTEMPORE SPEECH.

OF course the boys in the Lodging-House have their own fun occasionally, especially when Mr. Tracy is out. One evening lately, after school, a boy who goes by the soubriquet of "Fatty," a dull-looking fellow, with a deal of humof under the surface, thought he would try his part as a lecturer. Mr. N——, the assistant, was so much amused at the effort that he took notes of it afterwards.

The boy mounted the little platform, seated himself with great dignity, and rapping, to make order, began: "Boys, I want to speak a word to you. I come some way to-night to get speaking a word to you, boys! I love to see boys, and I have felt a great *interest* in you, boys. You are very clean, and nice, and comfortable here, boys, and I am glad to see you so. I was once a boy myself. I can never be a boy again. More's the pity!" (shaking his head with mock gravity.) "I was once just like yous. I used to pitch pennies, and chew tobaccer, and drink rum, and smoke cigars, just as you do." "I'll swear to that," murmured a boy from the seats. "Yes, boys, I was once a boy myself, and I feel for you, boys; and I am glad when I have an opportunity to talk to you. Now, how many of you boys made money to-day?" "I did," said one boy; none of the others spoke. "Only one boy made money!" Here a noise arose. "Now boys! *boys!*" rapping on the table, "I want you to listen attentively, so that I can hear a pin drop. If I cannot hear a pin drop, I cannot speak at all. If you do not wish to hear me, I will stop. There is no use in me coming way here, and climbing up all these stairs, and leaving my friends at home, if the boys won't listen to what I have to say." This restored order in some degree, though some of the lads were nearly rolling off their seats in convulsions of laughter, for the manner and emphasis of the speaker were even better than his words. "Well, now, how much better it would have been for you other boys to have made money, and not a been a loafin' about corners, and pitchin' pennies, and losing your time, and drikin'. O boys! I used to like rum once. Two thousand five hundred dollars, all but a cent, were pulled out of my pocket in two years by rum. Be men! Quit it! There is another thing I want to speak to you about—that is sellin' papers on Sunday. It's not right. You knows it isn't. You ought to go to Sunday-school—to *Sunday-school*, boys; and after you come out, you'd—you would"—(here he was at a loss for a reward for such virtue)—"maybe you *would find a purse of money!*"

This was too much; the boys roared out, but he kept his self-possession, and continued: "Now, boys, would it not be better to find a purse of money than to sell papers? Boys, take my advice, and stop your selling papers on Sunday. I have a great deal more to say, if you would be quiet. Order! I am sorry you won't listen; but it is bed-time, and I'm sure you boys are tired." "Yes, yes," said several; "we'll hear you to-morrow night." "Very well, boys, I'll be *happy* to come up to-morrow night and talk to you."

The applause was enthusiastic, of course. "We'll have a night at the Tabernacle with *Fatty*," said one; and another thought he would "beat Sam Houston."

The success of MARTIE (for that is his real name) as a moral lecturer has emboldened him to attempt other social reforms. Lately a gentleman—a visitor—was in the school-room, and Martie was overheard to say very seriously to some of the boys who were making a noise: "Boys, you ought to conduct yourself the best you can when you sees a strange gen'leman as comes to see you. He'll think the more of you, newsboys, and put more dimes in your bank, if you deserve it. Don't drink rum, and you won't be always a mussin'! I don't drink no lager-beer, but takes my coffee at the Nassau!" (With great self-complacency,) "I takes my three plates of hot cakes, too, and then I feels in good humor with you all!"

THE JOURNAL.

"JUNE —.—Mr. I——s has been here to-night, and had a very good class in spelling and reading. Under his teaching, some of the boys are evidently making considerable improvement. The word 'gristle' seemed to puzzle them exceedingly. They spelt it in every imaginable way but the right. At last, when it was accomplished, Mr. I——s asked them what was gristle? One of them answered, 'The old fellow who gives out papers in the *Herald* office!' This was said with so much sobriety that it was difficult to discover whether he was in earnest or not.

"JUNE 4.—When a strange lad comes from the office of the Children's Aid Society to sleep for a night or two at the Lodging-House, he takes much interest in the sayings and doings of the boys. He will sit apart, silently watching their proceedings, his features, however, wearing an expression of blended curiosity and pleasure. He enjoys their repartees and *bon mots;* for the newsboys are little Currans in their way, and can perpetrate a pun with ease.

"The first thing the newsboy does on entering the Lodging-House in the evening is to perform an ablution; and having washed his face and hands he takes his seat at the desk. Some employ their time in reading a favorite book from the library—perhaps the 'Naval History of the United States,' the 'Life of General Marion,' or 'Uncle Tom's Cabin.' Others chat agreeably together on the affairs of the day—the doings at Tammany Hall and the Tabernacle. A few play at chequers; and in a corner, 'out of the way,' may be seen sometimes one or two stitching the rents which the wear and tear of time had made in their pants. 'Paddy Moore, why don't you have buttons in your pants for your suspenders?' 'Sure the holes will do as well, Sir.'

"As I write there are two or three at every desk, attentively reading some good book. They are acquiring a taste for books, and several of them are tolerably acquainted with geography and the history of their country. The selection in the library is good, and calculated to interest and amuse them considerably.

"JUNE 6.—A sad accident occurred to poor Paddy Moore this evening. He fell through the lofts of a building near the Lodging-House, and had his arm broken. As he is much liked among the newsboys, and, indeed, by all who know him, they regret his suffering with many expressions of sympathy. Some blame, they say, attaches to a companion, (our worthy friend *Fatty.*) This boy, it appears, is ill-omened in their eyes, as he happened to have been with Paddy Moore when he was run over by the stage some months ago. He was taken in a covered car to the hospital. Paddy is an original, and has many peculiar traits of character. Of a playful disposition, and good-natured, he is possessed of a considerable fund of sly humor. As he has had so many escapes, it is to be hoped that he will be fortunate on the present occasion also.

"JUNE 11.—One boy who does not usually make much money, on coming up to-night, went straight to the Bank, and dropped in it two pieces of silver; then taking a gold dollar in his fingers and thumb, and shutting one eye, and bringing the other to that particular focus indicative of successful knowingness, 'Eh! ain't that *good?*' 'But how did you make all that, Mike?' 'I know! Plenty of money, Sir!' 'But how is it?' 'It's all from *Vilikins and his Dinah*, Sir!' On further explanation it appeared he had been selling songs, and had sold an armful, at a great profit.

"THE LITTLE COLORED JOSE.

"JUNE 12.—I was much amused, a day or two since, at the office, by a little colored boy. He played all manner of mischeivous antics. He could not sit still for a moment. He set the other boys by the ears. If one of them chanced to smile, he showed his white teeth in a broad grin, or rolled his eyes in that peculiar way which only those little colored gentlemen can do. He complained to Mr. Macey, and soon got into disfavor with them. The most demure boy in the office could not at times suppress a smile, when he spun round in the chair, or spilt the ink over the paper on which he was scrawling. He only remained quiet while eating some bread which he got from Mr. M. This he did something like a Turk enjoying his opium in delightful abstraction, the whites of his eyes turned towards the ceiling. Mr. M. intended to get him a place in the country, but he stole away in the afternoon."

C. L. B.

FREE CHURCHES FOR THE POOR.

A CORRESPONDENT in a late issue of *The Independent* expresses in courteous language his dissent from various positions taken in my article on a "Gospel for the Rich." His main argument, and one undoubtedly of much weight is, that the church has not yet reached such a height of disinterested generosity as to be willing on any large scale to furnish good churches and pastors to the poor. We fully agree with "F. C." in his estimate of the weakness of even regenerated human nature, and *a priori* one hardly would suspect such liberality. But we take facts. Our city merchants already give immense sums to every conceivable benevolent object to preaching the Gospel in China, and Africa, and California, and all distant parts. Their means principally support these wealthy churches where the poor so seldom enter.

Now, if the idea could be widely spread that this extravagant price of pews was checking the influence of Christianity in our large cities, and shutting out a most worthy and important class—the native mechanics of small means—these gentlemen would certainly be as willing to support a Gospel here as in Asia, and some of them would be as ready to subscribe $1,000 a year to a free church, as now to pay it for a seat for themselves. Of course, in the forming of every church, the founders should have the first chance for the seats, but beyond that, they might be put at low rates which the working people could afford to pay, and the other expenses be met by subscription. Whatever sins lie on the shoulders of our merchants, certainly niggardliness in public matters has not been one.

We know one church which gives out for objects of benevolence at least $40,000 a year. We know a single man—and he not especially religiously inclined—whose charities are estimated at $20,000 a year. Now, it is absurd to suppose that these people cannot afford to support free churches, provided they were once convinced of their necessity. Let our great teachers of the conscience from the pulpit, bring the duty home to their flocks, that the first thing is to have an organized Christianity which shall *reach all classes*, and the money would come.

I do not believe the main difficulty is in the want of means for rich free churches, as it is in the want of an earnest conviction that such churches are needed. It is so hard to lead people out of their old ways. For my own part, my feeling grows stronger day by day, that we must have a Gospel which costs less to hear, if we expect to christianize our heathens at home. I find everywhere mechanics and respectable working-men, who are kept from public religious services by this single cause.

The church which "F. C." mentions does not supply this want, partly because so few of the poor know it is free, and partly because there is no settled pastor, whose sole occupation it is to influence and draw in the working classes, or the non-church-going young men, who live down town.

It is to be hoped this subject will receive comments from various sides, as a vital one for our city.

C. L. B.

Our own Correspondence.

LETTER FROM BOSTON.

BOSTON, June 29, 1855.

TO THE EDITORS OF THE INDEPENDENT:

CLARENCE COOK, in one of his recent communications to your columns, advocates very sensibly the culture of "Home Arts," citing, for his argument, the ingenious curiously-finished fabrics, articles of use and ornament, characteristic of different localities in the old world. This European advantage results in part, probably, from the more complete sub-division of labor natural to an older society—in part from the sad cheapness of human hands, and in part from a livelier poetic sense in the people. I have lately met with some interesting indications that Mr. Cook's doctrine is practicable, and that his views have some promise of being realized in this country. At the large jewelry establishment of Messrs. Jones & Poor, in this city, and in the fancy-shop of Abbott, there are to be found specimens of what I refer to. It seems to deserve the dignity of a new art. It consists in the representation of scenery on a larger or smaller scale, and with more or less complexity of design, by materials entirely original. These are chiefly mosses, lichens, decayed wood, dried leaves, seed-vessels of flowers, feathers, and a great variety of other simple substances, mostly of the vegetable class. Their particular value lies in the fact of their commonness. They can be picked up on any acre of country ground in New-England; but they abound especially in forests. In order to permanence of hue and form, they must have been thoroughly steeped and hardened in the weather, or else be naturally protected against change from air or time. After a little culture, the artist's eye becomes quick to detect these cheap resources, and finds the miniature resemblances of turret and chimney, grove and wind-mill, cascade and lake, fortress and fisherman, in chance rambles, in nooks and grottoes, on rails of old fences, and trunks of fallen and mouldering trees. I know children that have caught this pleasant fascination, and have learned to select and gather these home-made pigments with surpassing judgment. They never stroll into wood or meadow now without a hunt for something to give the lady that knows how to turn everything into beautiful pictures.

This lady I have the privilege of knowing; and as she has no concern to keep secret the processes of which her genius and attention entitle her to be considered the inventor, I have examined them with some care. First, she draws a rough sketch of her plan with a pencil. The hints for the design may have been gathered from paintings, from books, from prints in shop-windows, from nature, or from her own fancy. The materials are then arranged, and, as the work proceeds, they are fastened in their places with glue or gum, the whole adhering firmly to a basis of very thick pasteboard, of wood, or other substance not easily warped or cracked. Of course the surface of the picture is not plain; nor is the illusion of perspective, architectural effect, etc., produced by color alone, but by form as well; yet the pieces may be conveniently framed and covered with a glass plate. The effect is altogether original. The nearest approach to it I have seen is the grouping of sea-weeds so disposed as to look like clumps of shrubs, or bunches of flowers. That, however, admits nothing like the variety to be seen here. Indeed, I do not see that the compass of this art can be exhausted any more than that of painting or sculpture, or than genius itself. It is easy to imagine that, by cultivation, it may be made to reflect with delicacy and truthfulness, all the vicissitudes and diversity of our landscape, foliage, seasons, climate and sky, sun-light and moon-light, and so come, in fact, to occupy, in its own simple way, a sphere whose reach is as wide as the world.

In such examples as I have seen, you will have, perhaps, for a dark foreground, a few gray lichens. For banks of turf and trees, there will be different kinds of moss, matted or separated, ranging from the most brilliant and glossy green to a dull brown. The lady told me, by the way, that in one of our suburban towns she had collected twenty-seven distinct mosses. Structures, especially views, are generally composed of rotten or mouldy chips. A dead twig, with the bark on, serves for the moat of an ancient castle. A mountain is made of an onion skin! A cottage is thatched with silk of ears of corn. Pressed flowers serve for distant hills, purple, crimson or blue. Kelp is also employed near the sea. A smooth corn-husk, mildewed or bright, answers marvellously well for still water, at evening or noonday. A cow is cut out of a strip of birch bark. Nature has shaped the leaf of the tiger-lily suitably for a light-house. The red spots near the small end are high windows. Petals of other pressed blossoms show a cottage on a hill, in the rear, bathed in sunshine. The path to it appears to be among stumps, which are bits of small boughs roughly broken. At the side you see the good wife's washed clothes hung out on bushes to dry; and on examination the linen turns out to be rice-paper, the red flannel shirt is a scarlet capsule, the bushes are stems of liverwort. If a waterfall is wanted, it is formed of silk-grass, or the dandelion. Any dark fungus may be shaped into boats and ships, with fine thread and rice-paper for rigging and sails. Dried stamens and pistils are available for a variety of uses. The boy fishing yonder seems to have come out of the cup of a lily. It is very rare that paint is wanted. I noticed only a few spots of India ink; and the minarets of an old tower seemed to have been slightly touched with a brush. One piece, a landscape, was a curiosity, as being constituted entirely of feathers of different sizes, colors and shapes. Here the cataract was poured majestically down by turning the feathery part of a quill over the stem, and using a light down for spray. The idea of this, I believe, was borrowed.

It is easy to conceive the agreeable excitement that attends such a composition—the success of intention, the surprise of unexpected effects, and the new suggestions that come out as the creation goes on. Judging by the price paid for those specimens that have been sold, there is no reason why productions of this sort should not be a rewarding employment for talented, and skillful, and patient women. The patience will be wanted to sustain a good many failures at the beginning. The artist herself insists that the business requires no genius and very little knowledge of art. "The mosses," she says, "as one examines them, seem almost to insist upon being used. They so strongly suggest their appropriate positions in my little pictures, that I have never felt myself much more than a machine directed by them. The merest child would be successful to some extent. The impossibility of making two alike keeps up the fascination of the work."

The same lady has a wonderful faculty of converting fragments of glass, earthenware, furniture, and other household goods, into new forms of grace and utility. Out of two or three broken lamps, some gilt paper, a little cement, and a few neglected engravings, she will adorn a mantle-piece with an elegant vase; and with an odd champagne-glass, pressed flowers, and tissue paper, she imitates handsome porcelain. Really, such intellectual activity seems very reasonable; and, compared with moping over calamity, dawdling at a looking-glass, blunting one's conscience on a gossipy novel, or sinking into mental stupidity for want of a little enterprise, it offers a noble pattern to our American womanhood at leisure. In these days of the giving of gifts, it merits consideration that no presents are so appropriate as those created by the giver's taste and toil. With some people, economy is to be thought of. And to the general, civilized welfare, everything contributes, which either enlarges the limits of the mind's action, or stimulates its energy.

INDUSTRIAL TOURNAMENTS.

Why should not an agricultural chivalry have its jousts and tilts as well as a military? Why not have a race-course for farmers' teams and tools, as well as for horse-flesh and jockeys' gigs? Why not let Labor have a game and a frolic now and then as well as Idleness? And why should not not plows and reapers put their blades into competition as well as the swords and spears that are to be beaten into them?

You are aware that the recent application of science to husbandry has brought into the field a vast number of mechanical contrivances for performing farm work. The manufacturer of each one is extremely apt to have a private prejudice, not only that his own machine is a little smarter than any of its rivals, but that he can do better with the buyer's money than any of his neighbors. Newspapers, with their paid advertisements, hired communications, and partial editorials, say wonderful and contradictory things. The honest, busy farmers, who read the papers, but cannot afford to go to Boston or Buffalo to inspect the boasted engine, get puzzled. They want to *see the thing work*—in fact, to see all of the same kind work together. And then they can tell you with a certainty which does the business best, and whether any of them is as good as their money. So, lately, some public-spirited practical hay-makers, in the "rural districts," have proposed to all boasting inventors of mowing-machines to bring on their knives. If anything is sharper, and stronger, and swifter than the old scythe swung by a stout arm, let us see. Here is a fair sward. Information is sent abroad, through two or three adjoining counties. Interested parties are notified. There shall be fun as well as instruction, and a feast as well as a strife. Multitudes flock together. Many men march many miles. Old farmers bring their wives and daughters; young ones their sweethearts. Preliminaries are arranged, not with all the formality of "Derby," or "Long Island," but sufficiently for people that are in earnest. The match comes off. Nobody is exactly satisfied. The managers of the machines that come in behind have an explanation; their machines were not in order; they find it was not a fair trial. But the farmers draw their own conclusions; chat together; get acquainted; exchange good-natured jokes; get a new idea or two; and trot off home to their work again. In the match that I happened to be cognizant of, three conclusions seemed to be generally arrived at as the result: 1st., That on tolerably smooth land, clear of stones, the mowing is soon destined to be done entirely by machinery and horse-power; 2d, That, on this occasion, no instrument appeared to better advantage than Ketchum's; and 3d, That the agent of another less fortunate machine, in the midst of a most provoking succession of trials and annoyances, preserved a cheerfulness of temper and a buoyant self-control infinitely greater than any triumph of skill, whether in cutting grass or taking a city, though it afterwards appeared that his disappointment had cost him such a struggle as to destroy his appetite. Notwithstanding my date, you will believe this match did not take place in Washington street, nor on the "Common."

There is no more fear of drought at present. Vegetation is kept fresh and bright by warm, sweet, daily rains. The earth is soft with showers. The ridges are watered abundantly. Let the Lord's name be praised.

For your harvest department I will say that all over Massachusetts the husbandmen's hearts are light. The promise is excellent. Corn and grain are rapidly making up what they have lost. And thousands of tons are added to the hay crop every day by these seasonable clouds.

I have just seen a stout, firm, drab-colored wrapping-paper, made of broom-corn stalks. This new invention is of great importance to those districts of New-England where broom-corn is a staple production, as the stalk has hitherto been considered nearly worthless.

Yours, TRI-MOUNTAIN.

FROM OUR ENGLISH CORRESPONDENT.

FOREIGN AID.—PROTESTANTISM ON THE CONTINENT OF EUROPE.

THE May-meetings have ended; not a tithe of them have had even an index notice, but a few others must have brief mention. There are few of the societies which are more calculated to excite an interest in the breasts of American Christians who are concerned for the spiritual welfare of the "old countries," than is THE FOREIGN AID SOCIETY; unhappily its income is small—not exceeding $10,000. The Marquis of Cholmondely (pronounced Chumley) presided. M. ADRIEN NAVILLE represented the Evangelical Society of Geneva, and gave a good report of the work going on in Switzerland and parts of France. M. F. MONOD, of Paris, represented the Evangelical Society of France. He spoke of the petty persecutions to which they were exposed in France, and referred them to the influence of the Catholic priesthood; but he "dared not venture into details respecting the work itself." M. Durand spoke as the representative of the Evangelical Society of Belgium, and gave an historical sketch of the history of religion in relation to that country, from the period when Protestantism was crushed by the ferocious Alva. He said there were now 4,000 converts from the Catholic religion. But the resources of the Society are falling off. The Rev. Mr. Freemantle, who has been on a special mission to the Vaudois, reported upon the wonderful springing up of the seed of Divine truth, scattered by Felix Neff in the Hautes Alpes. He did not believe that in any part of England there could be found more devout congregations of Christians than he had met with in that part of France. The people were delighted in the worship of God. Some of the agents of the Geneva Society had traversed the mountains during the past year; and a young missionary, who just took a cast, as it were, across the mountains which separated Grenoble from the district of the Hautes Alpes, said that, in the farm houses of the district he met with many remnants of Protestants who had never given up their religion while they lived in seclusion in the mountains, and who were delighted to meet with some one who would speak to them about the Gospel. He stated also that in one case he administered the Lord's Supper in a house, the inhabitants of which had for generations been considered Roman Catholics, but were in reality Protestants, never having been to any place of worship, but having preserved that which was the spring of piety in so many countries—the old family Bible. (Cheers.) He ought to add, that many of the young students at Geneva, instead of spending the summer vacation in mere amusement, employed it in assisting in the work of colportage, and with packs on their backs went about selling the Word of God wherever they had opportunity.

The Report of the Geneva Society shows a deficiency of funds, with enlarging spheres of labor. Notwithstanding the harrassing proceedings on the part of the municipal authorities, not one member of the flocks in the Saone and Loire had been lost. The Geneva Society had employed, during the past year, thirteen ministers of the Gospel, eight Evangelists, and seventeen school-teachers, making a total of thirty-eight agents. In consequence of the deficiency of funds, the number of stations was now only twenty-seven. The Society had also employed twenty colporters in France. It closed the year with a debt of £1,200. The grants of the Foreign Aid Society to it within the year, amounted to *three hundred and fifty pounds*.

The French Society reports,

"That notwithstanding the obstructions which had been met with from the civil and ecclesiastical authorities, there had never been a year in which the sale of the Bible was more extensive, or in which religious tracts were asked for with so much avidity. During the past year it was stated the Society had employed seventy-three agents in the work of evangelization, besides partly maintaining twenty six students. The receipts amounted to 124,572 francs, and the expenditure to 128,136 francs, leaving with previous arrears, a deficit of about £1,000. The grants of the Foreign Aid Society amounted to £482. The Protestant Central Society of France was, it was observed, every year enlarging the sphere of its operations, and derived some advantage from its connection with the Established Reformed Church of France. At Estezac, the pastor employed by the Society was followed by police officers from house to house; and if he opened the Bible and read it in a family where other persons besides the members of the family were assembled, the occasion was called a meeting, and the persons assembled were obliged to disperse. Remonstrances had been made against this, but hitherto in vain. The receipts of the year were 97,000 francs, and the Society was free from debt. There were eight branches and twelve stations; £230 was granted within the year by the Foreign Aid Society. The grant to the Society of Evangelization of Lyons within the year amounted to £140. Hundreds of persons had been converted from Popery, and a new chapel, of much larger dimensions than the old one, was about to be erected at Lyons."

THE EVANGELICAL CONTINENTAL SOCIETY has the same objects as the Foreign Aid Society, and has assisted various evangelical movements on the continent by grants, all too small!—to Paris, £340; to Geneva, £140; to Lyons, £110; to Brussels, £121; to the Vaudois, £67. M. Giraud spoke of the lukewarmness exhibited by many of the Protestants of France, who are only hereditarily such, and presented an obstacle to the progress of evangelical truth. If these 1,500,000 Protestants were all really Christians, and living as lights in the world, how much influence for good they would exercise.

The Hon. and Rev. Baptist Noel offered some timely and practical remarks, and gave his testimony to the spirit of heresy existing in France:

"Europe," he said, "was the country which represented Christianity to the world. Yet how unfavorable did it represent it to the Turk and to the Hindoo! France was now the European Power that had the greatest influence in Turkey; and what missionary field, therefore, could be more important than that country whose influence extended so widely to nations around? He believed the Catholics of France were disposed to listen to the Gospel; they crowded in large numbers to the new chapels; and he was sure that the difficulties placed in the way of the converts were severely felt by them. He hoped that the present alliance between England and France, for which he felt most thankful, would be the means of removing many of the restrictions on religious liberty in the latter country. The Christians of this country ought not to permit the Emperor to believe that while British soldiers were fighting so valiantly abroad, their brethren at home cared nothing about their co-religionists in other lands; and he trusted that, in some peaceable and respectful way, English Protestants would distinctly state to the Emperor that they felt in their inmost hearts the undeserved severity with which their religious brethren in France were treated."

Mr. Noel also bore testimony to the excellent character of the agents employed in France, and to the disinterested and self-denying labors of M. F. Monod.

HOME MISSIONARY SOCIETY, (CONGREGATIONAL.)

Identical in name and in objects with American societies, a recent editorial letter in *The Independent* suggests the existence of wide and startling contrasts in the possible and natural results of similar efforts in the two countries. The American Home Missionary goes forth to the West bearing precious seed. The center of his labors may be a few log huts, or a township of yesterday, or a village in embryo. While men (in Europe) sleep, these little ones become a thousand. The forest falls, the river is conquered and set to work, the clatter of the mill breaks the solitude of centuries, and in a few years the populous city rises, is the busy haunt of men; and churches of various names are among its chief adornments, and are the natural growth and glory of the American Home Mission. Few Americans, it is believed, could fully apprehend and appreciate the totally different, and even antagonistic conditions, of the old country.

First, England requires no Home Missionary Society! For, is not every one of the little islands included in a territorial spiritual organization? Is not England ecclesiastically 12,000 parishes! Stand on a rising ground above any of its thousand smiling valleys, and you may count below, or on the hill-sides, one gray battlemented tower, and one heaven-pointing spire after another, often more than sufficient for the population. All without the care and payment of the people, a universal "spiritual" provision is made. There is no land to be possessed, no Canaanites to be conquered. Then, further, as to the nature of the provision; there are, even of the contributors to *The Independent*, those who seem half disposed to view it as the Ideal of worship. There is a liturgy whose solemn utterances in confession, and cries in supplication, almost make audible the groans which the burthened and bruised human spirit cannot express; whose swelling tones of adoration, in company with angels and arch-angels, with prophets and apostles, make the heart leap up, and the frame to tremble with emotion. This, at least, to the unaccustomed Nonconformist, to the outside "Puritan," and devout worshiper occasionally conforming. These feelings may be when the worshipper is not in the mood to hear, or will not hear, the mechanical mutterings of sound without inward sense, or the gabble of school-children bawling out words which an angel would utter softly with bending head and covered face; such feelings may be when one is self-concentrated and alone before the Holy One, in the congregation; not hearing, or not heeding vain repetitions, or cries which are Baalistic, only wanting in the fervor of the votaries of Baal. In this view no Home Missionary can be needed in England.

Then, in respect to another aspect of the case. Look at the rural parish church, even on the bright side; it must yet be admitted, that tower and nave and side-aisles, yew-tree and encircling elms, *cast their shadows*. There is a gloom about them, and they are not "dark with excess of light." But this is merely an external view. Generally there is no suspicion of moral gloom, much less of a present death-shade, in the minds of those who are enveloped in it. The village is old, old, very old. It has done growing—nay, it never grew. The rude forefathers of the hamlet, for forty or fifty generations, sleep around the old gray church, and the living generation also sleep around it. In very many instances the little community is a type of slightly modified feudalism. There is the great Proprietor and the great Residence or Place, or Manor House; there are a few farmers, *tenants at will*—fewer, most likely, than 50 or 100 years since, for farms have been "consolidated"; there is the little shop, there are the blacksmith and the wheelwright; and the laborers and their families, as it was in the beginning, is now, and ever shall be. Neither landlord, (nor parson!) nor farmer, nor the laborer, to their own apprehensions, want the home missionary, and in some cases would know as little about the men who would send him, or of their principles, as Sir David Brewster knows of the pre-adamite Sultauns, or of the inhabitants of the fixed stars, and would be disposed to treat an home missionary very much after the fashion that Chinese mandarines and Chinese villagers would treat an outside barbarian who should set forth strange gods.

Yet the young man who has stood at the shop-counter, or labored in a workshop on a neighboring town through the week, shall betake himself on the Lord's day to the village, he will carry a few tracts, and speak kind words. Anon he gets the use of a room in a laborer's cottage; he gathers a few children and teaches them; and if, happily! there is no great resident landlord or rector to oppress or persecute the intruders into "*my* parish," the Sunday-school grows, and older scholars, even the parents, come, and the poor have the Gospel preached unto them; and, perhaps, a little chapel becomes an established fact.

It is but a few years since that an apostolic man, the pastor of a city church, the friend of Hall, of Foster, and of Hughes, labored abundantly in this way, and by himself, and by young members of his church, in the South Midland. On one occasion the pastor and his deacon narrowly escaped with life from a small Ducal Borough, into which they were seeking to carry the Gospel; soldiers passing through were prompted violently to assault the fanatics. There are now two neat stone-built chapels, Wesleyan and Baptist, in that place. A good man lately gone to his reward, who sought to benefit the people of a fishing village "down South," got some hold upon the rough but kindly fishermen; down came the parson one day when the missionary was talking to a group on the shore, "Pitch him into the river, men, pitch him in, lads." "You take yourself off, parson, or we will pitch *you* in," quoth the fishermen. This was on a spot now well known to thousands of American citizens; nay, the May-Flower floated on that river, and beyond its "swelling flood" Watts gazed upon sweet fields, and gentle wooded slopes. The writer, too, has reminiscences of rude rustics at cottage worship—of liberated birds extinguishing the *two* candles, and of showers of stones falling through the darkness, upon leaving the humble scene of attempted worship and teaching. Good times, solemn times, deeply-interesting times, have been, and are these laborious rest-days to the English youth who have thus gone forth, and who still go forth, to attempt to teach and speak in hamlets and villages within a walk of the towns and of Nonconformist churches! It has been moral training of the highest kind, and mental training, too; often, also, almost the sole education of the teacher. Hence have the ranks of the foreign missionary army been supplied, and thus have pastors of humble Congregational churches been trained. This, as the writer understands the case, is not the home missionary work of the American Christian. The work in each country has its peculiar moral grandeur and beauty; but, evidently, there is an awful vastness in the work and its result of the Pioneer Home Missionary of the United States, which does not pertain to home missionary labors in England. But it is time this unintended gossip should have ending.

The Congregational, and the British Home Missionary Societies, have of late years very prudently modified their course of action. They now seek to establish new interests, or to help and strengthen those established in towns; to make these centers of evangelical light and labor. The Report of the Congregational Society which has suggested these observations, has some illustrative facts. Thus:

"The stations, numbering, for missionaries, fifty-one; and for grantees, sixty-five, selected from thirty-four counties in England and Wales, and extending the ministrations of Divine mercy to 353 parishes, hamlets, and villages, among a population of 480,749, have proved as wells of salvation to many souls. The invitations to an immediate and grateful acceptance of Christ and his salvation, which have been addressed to poor and perishing sinners in 396 chapels and rooms, have been brought to 30,758 adult hearers, besides 13,411 Sunday-school pupils. The Sunday-school teachers who have coöperated have been 1,717, united in the conduct of 173 schools; and to these may be added *one hundred and sixty-five lay preachers*, who serve the same Master, in obedience to His Word, and act in concert for the supply of the stations, according to methodical arrangements, under the direction of the missionaries and grantees. The Bible classes this year rather exceed in number those returned in the last report, but the pupils are stated to have been only 1,167, proving a fit and seasonable nursery for 130 churches. The additions have been 447 during the year, and the members in regular fellowship at the stations have amounted altogether to 4,827. The sweeping changes which emigration has produced among the population of the country, would have greatly reduced these numbers, had not a large measure of Divine favor rested on the labors of agents. The importance of day-school instruction has not been undervalued; at twenty-eight of the stations, institutions have been sustained and carefully conducted; often in competition with purely clerical and national seminaries, with resources and influences derived from the State. The agents of the Society have distributed 1,410 copies of the sacred Scriptures, 64,680 periodicals, and 100,000 religious tracts, throughout the year. The finances of the Society have caused much solicitude, and rendered necessary much hesitation in the adoption of new stations. The Committee has been compelled, most reluctantly, to withhold assistance to many most urgent applications, and to refuse grants where the only reason was that the claim was proportionately less deserving than the others. The clear revenue of the Society has amounted to £6,724 4s. 7d; and the whole expenditure defrayed from the Society's funds has exceeded £6,900."

The Rev. A. Reed, of Norwich, spoke freely on a question which, what has been said alone, will have suggested to the reader—Can Congregationalism work its way and exist among the rural populations? He admitted it was a weak point, and yet gave some pleasing examples of the progress of Religion in these fossilized or stereotyped little communites.

"I have reason," he said, "to know that in Norfolk, at least, improvement is going on. A colporter employed by a Society there, told me recently that a man who had been a balled singer for twenty years, was about to give up his trade because he could not find sufficient customers for his filthy publications. On the other hand, this same man told me that the sale of the Bible had increased at least tenfold, and he is certain that the disposition to possess and read the Scriptures is still largely extending in the country villages. I may mention an instance where much good has been done by a Scripture-reader. There is a beautiful village in Norfolk which has a public house that the people were in the habit of terming 'Sots' Hole,' because it was the fountain of everything vicious, and thither the youthful population used to gather on the Sabbath. The good man to whom I refer did not hesitate to call upon the keeper of that house, who listened to what was said, and at length declared that he must shut it up, and proposed to the Scripture-reader to go and read something to the persons who might assemble there. To this he at once agreed, and took with him Bunyan's 'Pilgrim's Progress,' hoping that it might be a John the Baptist for a Gospel, which greatly interested a considerable number of young men, whom he still continues to instruct Sabbath after Sabbath."

It should be added here, that never were there so many active forces within the English Church Establishment as now. There are vast differences, and spiritual antagonisms in "*the church*," and yet unity in the meaner, politico-ecclesiastical and corporate views and interests of the clergy. There is a vast amount of labor, and of drilling, if not dragooning, by the clergy; large funds are raised, and church-building, church-restoration, and school-building, have been great beyond belief. The clergy are working the system, working for power—for power over the individual—over "my" parishioner—working to establish the "decency and order" of priestly services and Ritualism, so that there is now an active and organized, and an intellectual activity directed against Congregational and simple New Testament principles and doctrines altogether different from the old, ignorant, and almost brutal opposition which the apostles of evangelical religion had to meet a century since.

LETTER FROM VALPARAISO.

VALPARAISO, Feb. 26, 1855.

TO THE EDITORS OF THE INDEPENDENT:

FROM this part of the world I send you a few notices, hoping they may be acceptable to you and your readers.

PERU.—A civil war in Peru has just been terminated in a battle of some consequence. The corrupt administration of President Echenique has yielded to ex-President Castilla. The final battle took place near Lima. The President fled, and may go to the United States.

The Provisional Government may be just said to have organized itself. One foolish step has already made trouble for it. The vanquished leaders in these fratricidal contests have to flee for their lives, since execution is common for political offences. And as it happens often that they cannot escape from the country, they do the next best thing—they take refuge in the house of some foreign diplomatic or consular agents. This was done in Peru by many; whereupon the government issued a circular commanding all such persons to leave the country for Panama. As a result of this, the foreign ministers, English, French, and Brazilian, addressed notes to the government, resenting this interference with their privileged precincts. The English minister, it is said, has demanded an apology or his passports. However, it is also said the Peruvian Government has requested of the British the recall of this gentleman—Mr. Sullivan.

The loss of life and the number of the wounded, is estimated at about 150 killed and about 1000 wounded. Upwards of 5000 men were engaged on each side. The battle lasted from four till seven in the morning. A letter published here from Peru says:

"On the 5th inst. a mass of thanksgiving was celebrated in honor of the victory. The canon Tordaya pronounced the oration. You can read it, and judge of it. I should be too severe, for I cannot see a worthy priest of Christ in one who goes up into a pulpit to read a tirade of party spirit, as an article would be written for a public journal, and to kindle, instead of seeking to calm, the passions of the people."

"However," he adds, "as the old Archbishop of Lima is just deceased, names of candidates for his successor are mentioned, and among them that of Tordaya."

RIVER PLATTE PROVINCES.—Thirteen provinces or states have there been organized as the Argentine Confederation. Buenos Ayres proper declines entering the union. There was rumor of war in consequence; but the danger seems to have passed. According to the new constitution of that country, religious liberty is the law of the land. This is a new thing in South America.

CIVIL WARS.—There is civil war in Central America; ditto in Venezuela; ditto in Bolivia; civil war is just concluded in Peru; and ditto in New Granada. Civil war prevails in Mexico. And yet in these countries men urge that only the Roman Catholic Apostolic Church should be tolerated, because of its tendency to unite a nation, and to prevent or heal dissensions.

PURE CHRISTIANITY.—We are not without signs of progress, small though it be, in this direction. The British chapel, (Episcopal,) having proved too small for the congregation, is just now undergoing repairs and being enlarged. The pastor is the Rev. Benjamin Hill. The building has been closed for two Sundays past.

The other chapel is Congregational in its organization. It is called the Free or Union Chapel. It is composed of English, Americans, and Scotch. This congregation is very much straitened in their present place of worship. They hope soon to build. They have a lot of ground purchased, and nearly all paid for, and have amounts still subscribed, sufficient, within 2,500 dollars, to erect a good building. They hope to begin to build in July; as soon as the winter months and heavy rains are past. It will be in a very eligible position. The American Seamen's Friend Society coöperates in this enterprise with a donation of one thousand dollars.

NEW FIELD.—And now another branch of this work is in hand. South from this about two hundred miles, is a new settlement called Lota, where about forty Scotch families reside, engaged in the coal mines. For more than a year they have been without any religious teacher. The proprietor of the mines, Mr. Garland, an Englishman, has desired a minister might be found for them; and it has even been suggested to send for one from Scotland. Just at this juncture, however, Mr. C. M. Blake has arrived here from California, where his school had been most cruelly crushed by a few creditors; and he, being willing to undertake this work, is to go to Lota at once, as pastor and teacher. He will perhaps sail this week.

AN ORDINATION.—Here, however, a question arises. Mr. Blake is a licentiate of a Philadelphia Presbytery, but has never been ordained; and how shall he be? There is no Presbytery here. There is only one church, and hence an ordinary Counsil cannot be assembled. Can an evangelist be ordained in and by a single church? We are brought to one of the cases that test theories.

I tell my people *a* church is the germ from which churches may be propagated; that if there be several, counsel should be taken; but if not, that one church is capable of doing everything that is requisite for feeding the flock that may be colonized from it, or gathered near it. To-morrow evening we have a church meeting to consider the business. There is a Presbyterian minister here engaged in teaching. I do not know his mind about it; but if the church will approve the candidate in question, I shall not hesitate to proceed with the ordination, according to Paul to Titus 1: 5: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, (left undone,) and ordain elders in every city, as I had appointed thee." Yours truly,

DAVID TRUMBULL.

MISSIONARY LIFE IN IOWA.

RED ROCK, Marion Co., Iowa.

MESSRS. EDITORS:—For want of the means, I am not a patron of your excellent paper; I however, occasionally see a number of it, and the very name strikes a chord, whose thrilling reponse from the deepest fountain of the soul, of the heart is, away with all aristocratic or one-man power, especially in religion.

As most of your patrons are doubtless friends of missions, especially Home Missions, I thought perhaps, they would be interested in a sketch of missionary life in this central domain of national independence, and fairest and most fruitful of all the Republican sisterhood.

Here in Central Iowa, society is in a forming state, and quack politicians, quack lawyers, quack doctors, and worst of all quack *preachers*, are in abundance, and almost every shade of error, from Mormonism with all its open licenciousness, and Popery with its secret festering corruption, up to refined Unitarianism, is to be encountered by the humble missionary, and often with meagre support and a more meagre library, a helpless family, often but scantily supplied with the mere necessaries of life, under such a load of discouragement, and zealous untiring opposition from these different advocates of error, and looking at the readiness of the depraved heart to embrace error rather than the truth, the Apostle's exclamation, "Who is sufficient for these things?" comes home with great force. And were it not for the gracious promises of the Gospel; and the assurance, that the "hearts of all men are in the hands of the Lord, and He can turn them as the river withersoever he please," we would abandon the field, or sit down in despair; but we know that we shall reap if we faint not, and though seed lie buried long, it shall in due time spring up and bring forth fruit unto holiness, and the end will be eternal life!

My field is wide and very laborious, located on the clear, rapid, and beautiful river Des Moines, midway between Oskaloosa (beautiful miniature city;) and the far-famed *embryo* capital, and center of commercial, political, and religious influence, Fort Desmoines, thirty miles from Oskaloosa, and thirty-three from Desmoine. For some twenty miles around, when I entered the field, there was very little evangelical preaching, and that little bedizened with the short, narrow, stiff, and coarse garments of sectarianism, so that the genius of Christianity in this garb, is scarcely recognized by her friends; and her enemies with sneers, and taunts, and scorn, point to Christianity in such a dress, as only fit for cowled monks, libertine priests, and sanctified harlots and nuns, and thus they are driven to court the syren infidelity, and worship at her shrine.

But many of such as have been repelled by these caricatures of Christianity, when introduced in her ample, soft, flowing robes of "charity," all whose movements are accompanied with scintillations of heavenly light, reflected from her garments of vestal purity, cease their taunts and open opposition, which was called forth by the sorry appearance of Christianity thus plastered over by quack preachers—are led to admire religion, clad in her lovely habiliments, and the finger of scorn drops; admiration takes the place of the look of contempt; and the tongue of detraction is stilled, and expressions of approval are frequently heard.

An instance of approval of Christianity presented in the garb of Gospel purity, came under my observation soon after I entered this field. I called upon an intelligent farmer, a native of one of the New-England States, of infidel belief, on my way to the extreme north portion of my field. One object in calling was to inquire my way, and for the best place of crossing the river, on whose margin his farm lay. When I entered the house, his wife and daughters greeted me very politely, requested me to be seated, stated that Mr. M. would soon be in from the field; handing me a copy of the St. Louis *Intelligencer* to amuse myself, they retired to the kitchen to prepare for dinner; in a short time the husband and father came in; I laid down the paper, and remarked that I presumed this was Mr. M. He replied; Yes who are you? I replied I was a missionary on my way to preach some five miles beyond the river on the morrow, being Sabbath.

He commenced a tirade against sectarianism, and stated that he and his family did not patronize these priests, assigning as a reason, one priest living on the west of him was in the habit of stealing timber from Uncle Sam, and he had stolen from him; another on the south of him stole his hogs, and put his own mark upon them.

By this time dinner was announced. I requested the privilege of asking a blessing. After dinner his manner seemed very much changed; no more attempts were made to draw me into argument; when I rose to leave, he urged me to pass the night with them. The family accompanied me next day to the place of preaching, and have been very regular for more than a year in attendance of preaching, and he, unsolicited, subscribed and paid in advance, five dollars, and made presents to the value of five more in the course of the year.

An intimate friend of Mr. M., living on the opposite side of the river, Mr. H ——, of infidel sentiments, was induced to attend upon my ministry, and thus two large families, that for years had been worshipping at the cold, dark, and gloomy shrine of infidelity; are regular worshippers (at least in appearance) of the Most High!

KIRWAN, JR.

THE N. S. PRESBYTERIAN SCHEME.

THE drift and bearings of the recent movements in the N. S. General Assembly are so clearly delineated in the following article by the *Congregational Herald*, of Chicago, that we have no doubt our readers will be interested in reading the whole of it, that they may know how it strikes the West:

CHURCH EXTENSION.

WE have already alluded to the action of the N. S. Presbyterian Assembly with reference to Church Extension, at its late session, and have given our views of its impropriety, but we have not distinctly stated the grounds of our objections to it. This we now propose briefly to do.

And in considering the subject, we must bear in mind the fact that a plan of coöperation between Congregationalists and Presbyterians in the home missionary work exists, to which both parties are pledged until it shall be formally and regularly set aside, and therefore neither party is at liberty to do some things which in other circumstances would be proper. It is not merely a question as to what is desirable to be done, or what will best promote the cause of *Presbyterian* Church Extension, but what is both desirable and proper in the relations which the Presbyterian body holds to the Congregationalists.

The plan of coöperation to which we have referred is of the nature of an unlimited copartnership, the terms of which must be rigidly adhered to until it is *dissolved* by *mutual* consent, and it is a breach of faith for either party to do anything inconsistent with its provisions until it is wholly abrogated.

Now, one condition of this partnership when originally formed was, that both parties should invest in the joint stock for current operations *all* the pecuniary means they could command for home missionary purposes. Accordingly the Congregationalists of New-England at once discontinued the separate operations of all their distinctive societies for home missions, and made them auxiliary to the A. H. M. Society, so that all the *current* contributions of their churches should flow into the common treasury at New-York. There was, however, a fund in the hands of the Connecticut H. M. Society, which, by the terms of its donation, must be retained and the income from it expended by that Society, and a transfer of it to other hands would work a forfeiture. It would have been given up, if it could have been. The income from it was, however, but small, and it has been expended in aiding Presbyterian as well as Congregational churches. But, be it remembered, this was no plan to divert, nor had it any tendency to divert, the *current* contributions of the churches, as the new Presbyterian scheme proposes to do, and therefore, though often referred to, there is found in it no justification of or precedent for the measure adopted by the Presbyterian Assembly.

Now this original condition of the partnership, by which it was expressly understood and agreed, and without which no arrangement would have been entered into, that *all* the current funds of both parties, raised for home missionary purposes, should be placed in a common treasury, to be expended for joint benefit—this condition, we say, has been strangely ignored in all the arguments we have seen both in and out of the Assembly, in justification of the scheme adopted by that body. Whatever reasons may exist for some such measure, in the view of Presbyterians, they have no right to adopt it, in violation of a *fundamental* condition of the partnership with Congregationalists, while that partnership continues and is professedly adhered to by them, and while they are reaping their full share of the advantages.

Another original condition of the partnership was, that all the operations of both parties in the home missionary work in the new settlements should be carried on under the superintendency of the joint Society in New-York, and the money expended under its direction. Neither was expected, when the arrangement was made, to appoint and support separate denominational agencies, nor themselves to use their funds directly to establish and sustain churches in the legitimate field of operation of the A. H. M. Society. It may be assumed as indisputable that no union or plan of coöperation such as was entered into, could have been adopted on any other condition, and each party virtually pledged itself to adhere to this principle.

Accordingly, the A. H. M. Society at once assumed the agency and responsibility contemplated by this condition, on the completion of the arrangement, and appointed its agents for exploration, etc., and for a long time the missionary work of both denominations was carried on on that basis of operation. And so conscientious have our brethren in New-England been, that they have uniformly refused to do anything that seemed to countenance a violation of this condition. We have known ecclesiastical bodies in New-England positively to decline aiding individual churches at the West, which by its rules the A. H. M. Society could not assist, and to refuse to sanction and coöperate in sustaining exploring and other agencies, such as the Presbyterians now contemplate, although it has been well known that Presbyteries and Presbyterian churches have done that very thing. And this, too, although it was understood that much the largest portion of the funds of the A. H. M. Society was contributed by Congregationalists, while nearly all the agencies of the Society in the West, and a great majority of its Executive Committee in New-York, and a majority of its executive officers, have been in the Presbyterian connection.

Now, however, the Presbyterians propose to violate all these important and fundamental conditions on which the partnership was originally formed, and to divert a portion, how much time will determine, of the funds drawn from their churches, to separate and denominational purposes, and to establish their own agencies for exploration and for founding Presbyterian churches in advance of those which would be established in the natural and legitimate way under the auspices of the joint Society. Contributions will be solicited and funds collected for carrying out this plan, *which should go into the common treasury*, and the receipts of the joint Society will be diminished by so much or very nearly so much amount as shall be thus raised. Instead of giving the common Society free and exclusive access to the churches to solicit home missionary contributions, as was originally agreed, they propose to send out their own agents to visit the churches, or otherwise to call upon them for such funds as may be needed for separate denominational purposes, and leave the partnership Society *to get what it can afterwards*. This, we say, is not only unfair, but it is downright dishonesty, and for it no possible precedent can be pleaded in any action of Congregationalists. It is as if one partner in a mercantile concern should systematically use a portion of his funds for his private advantage, when he was pledged by the terms of his copartnership to contribute all the capital he could by any means command to the joint stock of the house, to be employed for the mutual and equal benefit of all the partners.

Such, in our view, is the nature, and such the impropriety of the New Presbyterian Church Extension Scheme. And now as to its practical working:

First, it will never be assented to by the Congregationalists either of the East or the West, and if persisted in, it will inevitably produce a rupture in their relations to the Presbyterians. In corroboration of this opinion we refer our readers to the resolutions on this subject passed by the General Association of Iowa at its late session, which we published on the first page of our last week's issue, and to the action of the General Association of Connecticut, a report of which will be found in the letter of our editorial associate in another column of this sheet.

Secondly, this measure if carried into execution, will give rise to such rival efforts, and create such contention on the missionary field, as have never been dreamed of heretofore. The jealousy and collision between Congregationalists and Presbyterians will be augmented a hundred fold. The contemplated Presbyterian agencies will be continually coming in collision and conflict with the A.H.M. Society, and especially in those regions where the latter are Congregationalists. The Presbyterian denominational agents will be selected with reference to their sectarian earnestness and devotion of denominationalism, and with all the zeal of partizans will be every where pressing forward "to establish Presbyterian churches in advance of other denominations," and will often plant them prematurely, or where they are not wanted at all. The Congregationalists, meanwhile, will not be content to sit still and see the ground preöccupied before them, and they will be tempted to do the same thing, and the consequence will be that feeble and dependent churches will be needlessly multiplied, and there will be a continual struggle kept up between the denominations, and jealousies and collisions, and crimations and recrimations will abound in all the new settlements.

This measure will annihilate at once the great arguments in favor of the A. H. M. Society as a union and coöperative organization, viz.: that it promotes harmony between the denominations, and tends to prevent the needless multiplication of churches. By its rules, the Society cannot aid both a Congregational and a Presbyterian church in the same community, and therefore where both denominations are feeble and need assistance, they are now compelled to unite in order to obtain it, and this is the grand argument in our view for the Society. But if this new measure of the Assembly is carried into execution there will be no such necessity for union on the part of the Presbyterians, but wherever there are half a dozen individuals of that denomination, they can be gathered into a church alongside of a Congregational one, and have all the aid they need from the Church Extension Committee. Presbyterian churches, then, may be multiplied *ad libitum* all over the missionary field. If the Presbyterian exploring agents can organize a Presbyterian church in advance of Congregationalists, they will have the ground of right, and can claim the preference in their application to the A. H. M. Society for aid, and Congregationalists will be excluded from the ground, unless they are strong enough to establish a self-sustaining church. But if on the other hand, the Presbyterians do not happen to be first in establishing a church, they can come in afterwards and organize one, however small, to be sustained in part by the Church Extension Committee.

There will be nothing to hinder the multiplication of Presbyterian churches in city or country, and there will be scores if not hundreds of cases in which there will be two churches, one established and sustained by the A. H. M. Society, and the other by the Church Extension Committee in the same community,—one supported by the joint funds of the two denominations, and another by its side aided by the Presbyterian Committee, and drawing off the resources which ought to to go to strenghten it, and crippling its energies, and preventing its attaining the strength necessary to self-support. And thus we shall have examples of the joint funds of the two denominations used to build up a church, which the private funds of one of the parties are employed in pulling down. In other words Presbyterians will be with one hand coöperating with Congregationalists through the A. H M. Society in erecting a superstructrue, which with the other hand, through the Church Extension Committee, they are laboring to overthrow.

Such will inevitably be the working of this new plan. We doubt not that many who voted for it were innocent of any design to bring about such results. We are sorry there was not some man on the floor of the Assembly competent to point out the operation of the measure. Much will depend on the vigor with which it will be carried out. Perhaps when it is seen what its operation will be, and how it is regarded by Congregationalists, it may be abandoned, or so feebly prosecuted as to do little harm. But we think those who devised and advocated it, understood fully its working, and will endeavor to carry it into vigorous operation, and that there is denominational spirit enough to sustain them in their effort.—*Chicago Cong. Herald.*

(From the N. Y. Observer.)

"Awake my St. John! leave all meaner things
To low ambition and the pride of kings."
ESSAY ON MAN.

MESSRS. EDITORS:—In your paper, I believe, the paragraph first met my eye, that the Trustees of Williams College, Massachusetts, had taken with my name the very customary liberties of attaching D. D. to it. Through the same "public organ of report," I ask the privilege of announcing that *I will not accept of the appendage!* My name is my property, and my right to regulate it in the premises will not be questioned.

It is with unfeigned grief that I feel myself urged to the lone conspicuity and constructive egotism of a public declinature. No one who has feelings, or whoever had them tried with the identical predicament in which I am passively and most unexpectedly placed, can fail to appreciate in some degree my perplexity. Had I known *any other way* in which the end could be competently gained, neither you, Messrs. Editors, nor the public, nor myself, had been troubled with the present communication.

I know that the question will occur: *Why this tardiness of two months? Why not earlier record your rejection?* I answer: It was owing partly to circumstances, partly to special occupation, partly to bodily indisposition, partly to absence from the city; but mainly to an embarrassement, such as I could never have anticipated, respecting the proper course to be pursued. It was not owing to any change of sentiment as to the perfect worthlessness of the bagatelle, or to its utter and cumbrous inutility, or to the injudicious frequency and indiscriminate commonness of its modern conferment. Its frequency has made it "common," if not "unclean." It has become the caricature of greatness, the senility of colleges, and the nightmare of the Church. In the promiscuous dispersion of these honors, they are no test of competency; talents are scarcely a recommendation, ignorance seldom a protection, juvenility itself no disqualification. What are the motives of colleges in general, and especially of those most profane and regular in their coronations; or what the advantageous reaction in morals or moneys upon these *almissimæ matres*, or the authorized dispensers of their honorary bounty themselves, in their annual issues; or what the principles of impartial administration that regulate their decisions in these matters!—though colleges are not all equally censurable or ridiculous—are questions which curiosity may ask, and observation answer. For my own part, I have ever and increasingly viewed the whole system, especially in the pure light of Heaven, as a fabric of theological foppery, and dotage, and disparagement, that does real harm, but no imaginable good; unless it be good to help pride, envy and worldly magnificence into the places of consecrated affinity and hallowed relation. It seems "a [spot upon a] vestal's robe, the worse for what it stains." It ought to be put down, because it is too wretched to grace elevation, and too light to fall by its own weight. Down it must go, if the Church will but look at it, for it cannot bear inspection. Like other "tares," it grows while "men sleep." It is high time—THE SPIRIT OF THE AGE DEMANDS IT—that this mania of graduating should itself be graduated, and that without favor, in the enlightened estimation of the public. *Itaque illud Cassianum*, CUI BONO FUERIT, *in his personis valeat*. The *cui bono* question, in reference to these academico theological degrees, and for the best possible reason, has never been answered. It is an affair that belongs to another category; it has nothing to do with *good*, but only with—honor. My tardiness, therefore, has not arisen from any hesitation as to the proper ponderosity of D. D. Feathers are soon weighed; and some of superb hues, while they glitter in the sun, are remarkable for levity and evanescence when they come in contact with the wind. Job. 21: 18. But the difficulty of my predicament is in the delicacy of its relations. I cannot disenthral myself without an invasion—seeming or real—of the prerogatives of the order. To be decisive in one's own case, is to appear contemptuous of others. To write a declinature is easy, but *to write a proper one is not easy*. It is not the hand of rudeness that must sweep the cords of sensibility, especially when the association of sacredness hallow their refinement. Nor must the touches of softness hold dalliance with the majesty of principle. So great and multiform has the difficulty appeared, of which I knew nothing apart from the lessons of experience, that while I often proposed to surmount or to despise it, I often also recoiled from the task, and for the time thought it, in a concern reputed of doubtful casuistry—peculiarly on account of its current insignificancy—wiser to say nothing and do nothing in this way. I felt totally irresponsible for the acts of other men without my knowledge or consent; and it seemed hard that I must be forced, at their option, to write a piece about myself in a public newspaper. This, I doubt not, is the real secret, *in cases not a few*, of an apparent acceptance of the degree. To say nothing and do nothing, however, is a very efficient course of conduct. It involves the entailment of the trumpery. Your name must wear the semi-lunar fardels through life. Your memory will travel to your children's children, perhaps to the fourth generation, under stride and pressure of the monstrous incubus. Some stragglers of a remoter posterity, that may never hear anything about you, other than that Dr. Somebody was one of their ancestors, may be able to infer, from such premises, only that he was a clergyman who owned and probably loved titles. I would rather that my posterity, as long as I am remembered at all, should know that I was a minister and disciple of Jesus Christ. If the angel of truth may be commissioned to write this on my tombstone, I should ask no other recognition in the present world. The condition of a clergyman unexpectedly doctorated, is in that respect so peculiarly trying, that sympathy can be expected only from experience. I never compassionated such a dilemma, nor entertained one brotherly idea of its severity, till I was myself a proper object of compassion. Several discreet and excellent friends of the laity, advised me to the course of taciturnity. But I have ever found, when reflection has risen above mere impressions, that in his own case a man must at last be his own counsellor; that "advice is not properly given to be taken, but only to be considered; and that in morals, whatever respect one owes to the opinions of others, much more is due to the opinion of his own conscience."

"One self-approving hour, whole years outweighs
Of stupid starers, and of loud huzzas;
And more true joy the Christian 'sail-d feels,'
Than monarch's 'with their senates at their heels'"

There is a sense in which, to please God one must please him

ter of the Gospel. The passage in Matthew 23: 5-12 appears incapable of a fair solution in coincidence with the *innocency* of doctorial honors in the church. Possibly, however, this persuasion only proves my vacancy of theological erudition—argues a shallowness of skill in sacred hermeneutics—or, evinces the potency of an incorrigible prejudice; if so, it also proves that I have judged right for once in surrendering a badge of professional scholarship, to which the man who doubts the legitimacy of my claim, shall not have me for an antagonist. Many other scriptural references might be made. Take a few more. Matthew 17: 1-6; 5: 19; Luke 22: 24-27; 20: 45-47; John 7: 18; 12: 26, 42, 43; 5: 41; 1 Cor. 4: 1-5; Revelations 3: 21; 12: 4; 16: 15; 22: 12. The Old Testament contains much more to the same purpose.

To conclude: I believe that the usefulness, the moral worth, the genuine respectability of the sacred profession, and of course, the honor of our common Master, require the abjuration of doctorates. I hope to be excused for this *long* communication, and hereafter to be known and accosted, by all who intend me no indignity, according to the name my father gave me, which I pray that the grace of God may enable me never to dishonor. SAMUEL H. COX.

Pastor of the Laight st. Presb. Church, New York.
NOVEMBER 16, 1855.

CONGREGATIONAL BOARD OF PUBLICATION.

THIS Society held a meeting of great interest at the Tremont Temple, on Wednesday P. M., at three and one-half o'clock. Rev. Dr. Ide presided, and prayer was offered by Rev. Mr. Couch of Bridgewater. The Secretary, Rev. S. Harding, read a report of the principles, objects, and actual results of the Society, after which

Rev. Dr. Dwight of Portland, delivered the annual discourse. It was founded on Ecclesiastes 12: 9-11. "And moreover, because the preacher was wise, he still taught the people knowledge, yea, he gave good heed, and sought and set in order many proverbs. The preacher sought to find out acceptable words, and that which was was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd."

The preacher alluded to the fact that this Society, at its last anniversary, assumed the name which it now bears, having previously been known as the "Doctrinal Tract and Book Society;" and he offered some remarks, in dictating the peculiar fitness of the new title to the character and objects of the Society. It has assumed upon itself, he said, the duty of publishing the theology of the Puritans, or, in more fitting language, the theology of New England, to the world—a responsible work, and if rightly performed, a most noble one. The theme of discourse was then announced.

THE THEOLOGY OF NEW ENGLAND.—The speaker would attempt to exhibit the character of this theology, and of the eminent men as theologians, in whose writings it is embodied.

1. This theology has been always characterised by its *independence*. After some remarks on the importance of this element of thinking and speaking, it was shown more at length in what true independence consists. With some, said the preacher, it consists in slighting, if not virtually rejecting the works of *modern theologians*. They go back to the records of antiquity to discover the abode of truth; Clement, and Barnabas, and Ignatius, Athanasius, and Jerome, and Augustine, are with them *the* theologians for their age, and for our age. With others, this independence consists in similarly slighting everything which is not modern, and most of it must be modern. The works of the fathers are, for them, the contents of an enormous drag-net, in which the precious is so little in quantity, and this little is so mingled with the vile, that the results of a separation would not compensate the labor. A modified form of this independence consists with some, in neglecting the entire works of German theologians and Biblical critics for the last fifty years, because so many of these writers have been rationalists; and with others it is displayed in shunning the whole body of Roman Catholic writers, because the papacy, under whose standard they have served, in the Man of Sin.

With not a few, even in our own land, one sign of independence is, to disparage all who are not numbered in their own doctrinal school; while with many in Germany, and some few among ourselves, this independence is made to, in whole or in part, in what they term originality, and originality means, to differ from every one but themselves.

Again it was asked, what is true, independent theology? and the answer was, it is that spirit in the search of theological knowledge, which, while implicitly submitting itself to the Bible, calls no uninspired teacher, nor school of teachers, master,—which welcomes truth as such from ancients and moderns, from Protestant or Papist, from believer, heretic or sceptic, and which rejects error, whoever may be the endorser. This was shown to have been the spirit of the two Edwardses, Hopkins, Emmons, etc. No one of them was the mere pupil of either Augustine, or Luther, or Calvin. No one of them adopted as a rule of faith, the system of Melancthon, or the Augsburg Confession; none of them, while receiving the Westminister Catechism as a compend of belief, ever made it a standard of his faith. They searched for truth in all these, but they identified themselves with no one of them. Neither of the Edwardses chose to be described as simply an Augustinian, or a Lutheran, or a Calvinist. Neither Bellamy, nor Hopkins, neither Smalley nor Emmons, professedly received any man's system as his own. Their theology therefore possesses a frankness, a novelty, and a charm, almost unequalled, and such a bright succession of independent minds, and especially of independent theologians, can no where be found out of New-England. These great New-England divines, it was further shown, were independent of popular disfavor and outcry. They were lovers of peace and a good name, but they loved truth more. The history of the overthrow of the half-way covenant scheme, an overthrow, the commencement of which was signalized by the exile of its great opponent from Northampton, and his banishment into the wilderness, is an instructive illustration here. No such tempest beat upon the uncovered head of any other of these distinguished men, yet some of them were constrained to display a similar fearlessness. The Arminianism which drove away Edwards was equally unfriendly to Bellamy. Hopkins preached and published his system of doctrines under a cloud of suspicion; and while Emmons wrote and preached his characteristic views, much of the same suspicion met him from every quarter. Yet each of them held on his course of thinking, of preaching, of publishing, of living, unchanged, as if no cloud had ever crossed their skies.

Another prominent feature of the New-England theology was said to be, that it has been *steadily progressive*. Instead of being what mathematicians term a constant quantity, it has been always making advances, and these advances during the last hundred and twenty years, have been very great. There are some who would wholly dissent from this view. Of these, one portion would refuse assent, because they attach their own peculiar meaning to the word theology. With them it denotes a system of Divine truth which is absolutely free from error. If this is the real meaning of the word, then they rightly affirm that New-England theology has made no advances; nor has any other system of theology from the days of Augustine, nor *is* there but one real work of theology to be found on earth, and that is the Bible, which is the only infallible book. But this notion of theology is a mere mistake, for although the subjects of which it treats are divine, it is as truly a science as mathematics, or ethics, or law; and as a science it is truly and necessarily the work of uninspired men as is any other science. Even if theology included nothing but the science of revealed religion, instead of including, as it does, the scheme of natural religion, men must give to the great truths and facts of the Bible a scientific form; they must combine and arrange them into a system, or there would be no theology; just as they must arrange the truths and facts respecting number, form and motion, into a science, or there would be no mathematics. What sort of book would the Bible be, had it been revealed to prophets and apostles as a *treatise* on theology?

Another class refuse assent, because they believe, and virtually assert, that all real advances in theology have ceased for centuries. Athanasius and Augustine, and other Christian fathers, laid the foundations and raised the edifice, and the sixteenth and seventeenth centuries have added all the necessary conveniences and ornaments.

But why were the Christian fathers needed? for their predecessors had the unerring oracles as truly as they. And why were the theologians of Wittenberg and Geneva needed? and coming father down, why were the Synod of Dort and the Augsburg divines needed? If theology made progress until this later period, why should it not have been making progress even till the days of Edwards and his successors. The Romanist, with his infallible church, may consistently deny such progress, but none others. The great men whose writings have been noticed, cherished no such absurd sentiment. Had they done so, we should never have heard of New England's theology. The speaker here cited the opinion of Robinson, which is is familiar to all; and of the younger Edwards, who said in an ordination sermon in 1783: "Improvement is by no means at an end, and those men err exceedingly who lament that they live at this later period of the world, wherein improvement and science have been anticipated, and there is no room left for further discoveries. There is abundant room for discovery and improvement in every science, especially in theology. As God is infinite, he is not and cannot be perfectly known by men, or even by angels. They and the saints in glory are constantly studying and improving in knowledge; theological subjects are the things which they desire to look into; they will carry on their improvements to eternity, yet will never have exhausted the truth. Much more is there room for the utmost improvement which we can make in this life. Though the canon of Scripture is complete, and we are to expect no further revelations, yet many new truths will break forth from the Word of God, which, though now contained in it, for want of attention, and comparing spiritual things with spiritual, are not yet seen. Further discoveries, even in moral and divine subjects, are to be expected from the candid disquisitions of unbiassed reason. If ministers of the Gospel would be faithful and diligent in their studies and researches after truth, there is not the least reason to doubt that great improvements would be the consequence."

Some of the elements of this progress in the New-England theology, were next noticed. And first, the relations of human and divine agency, including the whole subject of God's decrees and man's liberty and necessity, thus defining the real nature and extent of human accountability, have been illustrated by these writers as by no others, and a dense cloud of contradiction and confusion have been thus finally cleared away. They have also thrown great light on the nature of holiness and sin, as inherently and always the same, and as consisting mainly, if not entirely, in the voluntary affections. No less clearly have they displayed the nature of the connection between the apostacy of Adam, and the personal sins and sinful character of each of his descendants; and also the nature of imputation, so far as this word is properly used in the relations which we sustain to Adam and to Christ. Further, they have given great clearness to the doctrine of atonement, pointing out its relations to the moral government of God, and thus evincing the absolute freeness and grace of the offers of salvation. Nor is this theology less luminous, in contrast with prior systems, in its descriptions of practical and experimental religion. In the solution of that most mysterious and awful of all theological questions,—the existence of moral evil, this system has also made advancement. Its writers have clambered farther up the dizzy steeps, and have looked farther down on the plains and abysses below. They have ascertained more clearly the final barriers to all human discoveries on this subject, and have instructed us where we may intelligently believe and where we must submissively trust.

How wide the compass, and how vast the importance of these additions to the existing theology! Strike them out, were it possible, from the broad domain which we call our own, and what a labyrinth of inconsistencies and contradictions, what chasms and desolations should we frequently behold!

It was remarked as another characteristic of this theology, that it is *truly scriptural*. By this it was meant, that the theology of New-England is more scriptural than the Apostle's creed, or than the Nicene creed; than the theology of Luther and Melancthon, of Knap, and Tholuck and Hengstenberg; than that of Leighton, of Butler and Magee; of Knox and Chalmers, of Calvin and Turretin. Or if such comparisons are thought to savor of presumption, it is intended that this theology would peculiarly harmonize with such a system of divine truth as the great apostle to the Gentiles would have prepared soon after completing his epistle to the Romans, had he been called to such a work without the guidance of inspiration. Some further remarks were made showing what is meant by the peculiarly scriptural character of the New-England theology. And in answer to a possible objection that much of this was unmeaning, or at least undiscriminating, an appeal was made to two well known general facts. One was, that whenever this theology has been faithfully preached, there *another* Gospel has either never found a welcome, or not until after a long interval. The other fact was, that the New-England theology has always been productive of conversions,—that it has been preëminently the theology of revivals. This is a great standing fact, and no attestations can be more decisive. It is as on the day of Pentecost, when the preaching was scriptural, and men were born again by the Word of God and sanctified by the truth, and by the truth only. We know of no higher evidence, that theology, the preaching of which has for many generations been the means of turning men from sin to holiness, must be scriptural.

But one additional feature of the New-England theology would be named, and that was, it has *formed the New-England character*. It was assumed that the decendants of the Pilgrims possess a distinctive character, one that is known and read of all men, however it may be approved or disapproved. It was not intended merely that the natives of New-England are distinguished, as Anglo-Americans, from the English, the Scotch, the Irish, and from the nations of continental Europe, but they are also as really distinct from the natives of Pennsylvania, Delaware, and of the Southern and South Western States. Severed from the Old World since the very landing at Plymouth, and maintaining for nearly two centuries and a half a homogenousness without a parallel, except in the history of the Israelites, they have displayed a character equally marked, and that character, we say, has been essentially formed by their theology. After enlarging somewhat upon this point, the speaker noticed the objection, that in thus describing the formative power of this theology, he was overlooking other equally effective influences. Our New-England *system of education*, for example, it may be said, has been an equally vital element in the whole process. To this it was answered, that we must go back of our system of education, and ask, what is that primary, creative element, which has established the school, the academy, the college? Must we not answer that such an element has been furnished only by this theology. It was this that laid the foundations of Harvard, of Yale, of Dartmouth, and of all our colleges and schools. Others may point to the *institutions* of New-England as a no less formative element of character. Here also it is cheerfully conceded we cannot over estimate their influence. We cling to these institutions as we do to life; we prize them next to the Gospel; could we be deprived of them by stealth or force, the sons of the Pilgrims would become fit to be slaves, or the owners of slaves; sooner than part with them, sooner than suffer *slavery* to gain any foothold among us, we will welcome disunion, and then, if need be, migration over another ocean, to lay the foundations of a new empire of freedom! But here again the subordinate is mistaken for the primary. Whence come our free institutions? Under God, from the same source as our system of education—from the *theology* of New-England. It was the Puritan theology, which with Oliver Cromwell as its leader, broke down the tyranny of Charles I. in Old England. It was the Puritan theology which brought these free institutions across the Atlantic, and which has nurtured there a still stronger love for them, if possible, through two centuries, until this hour. Others still, it was said, may refer to the *pure morality* of New-England, and to the enterprising spirit of her people. But it was shown that a pure morality is always the child and not the parent of a pure theology. And the same theology prompts to independence, enterprise and efficiency, in the common walks of life.

Having met these various objections, and closed the discussion of the subject, the preacher repeated his text, and remarked that if this description is just, the Congregational Board of Publication may rightfully claim the coöperation of every lover of the New-England theology in the accomplishment of their cardinal objects. Particularly would he ask this coöperation, that the Society might send forth to hundreds of Congregational churches in the West, pastor's libraries, weighty with the profoundest truths, and sanctified by an almost apostolical piety.

It scarcely need be said, that a discource like that of which the foregoing is an abstract, was listened to with the deepest interest by an immense audience of the sons and daughters of New-England.—*Congregationalist.*

Literary Record.

POEM.—"The Magic Word." By Alton. Published by James Munroe & Co, Boston. 12mo, pp. 183.

STAIRS.—"The Art of Stair-Building; with original improvements designed to enable every carpenter in the country to learn the business." By J. R. Perry, Stair-Builder. Published by A. Ranney, 195 Broadway. 8vo., pp. 64, with numerous engraved illustrations.

KIRWAN.—"Letters to the Right Rev. John Hughes, R. C. Bishop of New-York; Revised and Enlarged." By Kirwan. Published by Harper & Brothers. 12mo, pp. 370.

WOMAN.—"My Confession; the Story of a Woman's Life, and other Tales." Published by J. C. Derby. 12mo, pp. 306.

PAMPHLETS.

"THE Pastor's Jubilee" is the title of a pamphlet containing the discourse delivered in the South Church at Salem, by the venerable Brown Emerson, D D, April 21, on the 50th anniversary of his ordination; with an appendix of the proceedings and speeches at the brilliant celebration. pp. 96. Published by J. B. Chisholm, Boston.

"The Eastern War an argument for Peace." Judge Jay's Address at the last anniversary of the American Peace Society.

"Is it expedient to introduce Slavery into Kanzas?" A Tract for the Times. By Daniel R. Goodloe, of North Carolina. Published by the Reform Tract and Book Society, Cincinnati. pp. 24.

"Rev. Rodney A. Miller's Speech on the Plummer Professorship in Harvard College, delivered before the Board of Overseers, April 12, 1855." Published by John P. Jewett & Co.

"Address at the Funeral of Deacon Anson Moody," of New-Haven, by Rev. Edward Strong, his pastor, delivered Feb. 14. Dr. Moody was a native of South Hadley, and a graduate of Yale College in the class of 1814. He was a "beloved physician" successively in the towns of Palmer, Belchertown, Ware, North Haven, and New-Haven.

"A Voice to Christian Mothers;" being a brief Memoir of Mrs. Ann Massey, by her son; with an Introduction by Rev. H. Wilkes, D.D., of Montreal. 18mo, pp. 36. Published by Owen & Stevenson, Montreal.

"Rev. Dr. Allen's Address in commemoration of the Second Century of Northampton," Oct. 29, 1854. pp. 56. Published by Hopkins & Bridgeman.

"Evils of Party Strife," a Fast Sermon at Manchester, N. H., by Rev. Samuel C. Bartlett. Printed by Abbott & Jenks.

"National Hospitality." A Tract for the Times. By Rev. W. H. Lord, of Montpelier, Vt. Published by E. P. Walton. Prepared first as a Fast Discourse.

"The Old in the New; or, the Position and Policy of the Presbyterian Church in the United States." Dr. Skinner's Discourse at the opening of the N. S. General Assembly. Printed by Keith & Woods, St. Louis.

"Report of the Managers of the Free Produce Association of Friends." Published by Collins, Bowne & Co., New-York.

"Six Letters to Rev. W. H. Wyckoff, Cor. Sec. of the Am. Bible Union." By Rev. William Crowell, of St. Louis. pp. 38.

"Human Responsibility; or, Moral Choices compatible with Spiritual Death and Providential Control. By a Presbyter of the Protestant Episcopal Church." Published by T. J. Stafford, New-Haven. pp. 11.

"Report of the Committee of the Western College Society on the case of Western Reserve College." pp. 18.

"The Ethics of Funerals. A Vindication of the M. E. Church of Rev. J. B. Wakeley against the slanders of the *N. Y. Churchman* with regard to the funeral of W. Poole." pp. 34. Published at the Book-Room.

"Spirit Leaves," circulated by "Misses S. A. and H. Hoyt," for the advancement of delusion, to end in sin.

"The Relations of Chemistry to Agriculture." By Justus V. Liebig, translated at his request by Samuel W. Johnson. Published by Luther Tucker, Albany. 12mo, pp. 87.

"Colonization Wrong and Delusive." By Rev. John G. Fee, of Kentucky. Published by the Reform Tract and Book Society. 12mo, pp. 48.

"Bee Culture and the Protective Hive." By Henry Eddy, M.D., of North Bridewater. Printed by Damrell & Moore, Boston. 12mo, pp. 60.

"Report of the Committee on the New City Hall." pp. 63. We should like to see progress.

"The Orthopedic or Artificial Leg Reporter." By B. F. Palmer, A. S. Currier, and E. D. Hudson, M.D. Discloses a capital invention for those who have lost limbs.

"Principles of the Revolution, and the Perversion of them." By J. P. Blanchard. Damrell & Moore, publishers, Boston.

"Premium List of the Second Annual Cattle Show and Fair of the Connecticut Agricultural Society, to be held at Hartford, Oct. 9th-12th." pp. 48. The size of the pamphlet is itself an illustration of the greatness of the enterprise; to which we wish all success.

"Charter and Constitution of the Chicago Theological Seminary." pp. 17. Printed by Hays & Thompson.

"First Report of the American and Foreign Emigrant Protective and Employment Society." With details of plans, and testimonials of the Society's usefulness.

"The Prototype of the Earth Helping the Woman; or, Prophecies now fulfilling." By W. M. Gooding, Newark.

"Letters on College Government, and the Evils inseparable from the American College System in its present form." By Frederick A. P. Barnard, M.A., late Professor of Chemistry in the University of Alabama. Published by Appleton & Co. pp. 104. The object is to show that the practice of rooming and boarding in college buildings is the principal cause of difficulty in the government of colleges, and the chief hindrance to their efficiency. In treating of the failure of the University of Alabama, he overlooks the "cause of causes," of course, which renders permanent prosperity impossible to a college in a slaveholding State.

"A Discussion of Negro Slavery in the United States, with reference to Emancipation." By Peter G. Camden of St. Louis. pp. 20.

"Pastoral Letter on the Subject of Confirmation and Church Music." By Bishop M'Ilvaine, of Ohio. pp. 16.

"The Education demanded by the people of the United States." President Wayland's Discourse at Dr. Nott's Semi-Centenial, July 25, 1854.

"Report of the School Committee of the Town of Framingham for the year 1854." A valuable pamphlet, drawn up by Rev. B. G. Northrop.

"The Nazarites Vow." An Address on Temperance, at San Francisco, by C. F. Winslow, M.D. pp. 26.

BIBLE NOTES.—Professor Barrows of Andover Theological Seminary, has completed the Notes on the Book of Psalms, from where they were left by Dr. Edwards, and he is engaged in preparing Notes on the other portions of the Old Testament.

AGAZZIS.—Last week an intimate friend of Professor A. went to New-Bedford with a subscription paper and letters of introduction to some of the principal inhabitants, who all received him most kindly; and Ex-Governor Clifford, whom he first waited on, went with him through the city, introducing him personally to those likely to subscribe, so that at the end of only three days, he returned with a list of 50 names, since which, Ex-Gov. C. has obtained 10 more. Worcester, also, has done nobly.—*Boston Trans.*

THE EXAMINER.—The *N. Y. Recorder*, having undergone a change of editors and proprietors, is now issued under the name of the "Examiner," and is conducted by the Rev S. S. Cutting and the Rev. Dr. Bright, late Secretary of the Baptist Board of Missions. The paper has also changed its form, and become a folio again.

ABBOTT'S NAPOLEON.—It is said that of Abbott's Life of Napoleon, published about ten days ago, seven thousand copies (or 14,000 volumes) have been sold. As it is a five dollar book, this makes an expenditure, on the part of the public of $35,000. It is one of the most popular romances of the day.—*Com. Adv.*

BANCROFT.—Mr. Bancroft, the historian, we learn, instead of having gone to Rome, as the papers announced a few weeks since, is quietly dwelling at his residence in Newport engaged in the composition of his History of the American Revolution, with no thought whatever of professing an allegiance of any kind, whether spiritual or temporal, to his Holiness the Pope.—*Providence Journal.*

THE CRAYON.—We perceive that the proprietors of the *Crayon* have published the prospectus of a new volume, to commence on the 4th of July. The experiment of a weekly journal, devoted to the arts, has thus far, we infer, been successful. We are sure, for our part, that its readers has no reason to complain of the degree of ability with which it has been conducted.

THE "*Ohio Observer*," has been transferred to the *New York Evangelist*. The paper, as well as the Church, sustained a great loss by the death of its Editor, Rev. Mr. Tracy, which was noticed in our columns, several months since.

DEXTER.—The Pine-street Congregational Society in Boston have voted their pastor, Rev. Mr. Dexter, a three months' vacation, for recovery of his health.

Religious Intelligence.

AMERICAN MISSIONARY ASSOCIATION.—The Anniversary Meeting of this Association was held this forenoon in the Temple, at 11 o'clock. Arthur Tappan, Esq., of New-York, presided. The exercises commenced with a voluntary on the organ. Prayer by Rev. Mr. Wilder. Lewis Tappan, Esq., then gave a synopsis of the principles of the Association, the distinctive feature of which is that it is strictly anti-slavery in all its operations. Slave-holders are excluded from the organization.

A statement was then made by one of the officers of the Society, Rev. S. S. Jocelyn, Corresponding Secretary of Home Department. One hundred and two missionaries are now employed by the Society and three colporters. The field of operation is the West and North Western States, including Kentucky, North Carolina and Minnesota. There have been many revivals during the year, and a large number of conversions. One object of the Society is to plant churches in the West, particularly in Kanzas, and also on the borders of the Slave States, and to extend the work as far as possible into the Slave States.

Rev. John G. Fee, of Kentucky, was then introduced. The great mission of Christ was to redeem suffering humanity. This Society proposes to coöperate with him in this work. It is endeavoring to send the Gospel into slave territory. Churches have been organized in Kentucky and magistrates elected which have no connection with slavery. This shows the power of the printed page and the living voice. The Society is endeavoring to sustain and is sustaining living preachers in Slave States. Moral action must precede political action. All attempts to reform which do not affect the conscience will prove futile.

It is the especial object of the Society to convert souls and elevate the standard of religion. He had labored for many years in Kentucky, but he had never heard a Presbyterian minister say a word against slavery. Their silence is construed into consent. In concluding, he asked the audience to sustain those who were preaching the Gospel in Slave States.

Rev. Geo. Whipple, Secretary to the Foreign Department in the Association, then gave an account of the operations of the Society abroad. There are now 80 missionaries in the foreign field. Since the last annual report, 16 have sailed to foreign ports. A number of stations are located on the coast of Africa. The intelligence from the missions is every way encouraging, especially from Africa. Cries of help are coming up from that country. Those who have gone there, say where we have one missionary now, we should have twenty. The missions of Jamaica are progressing finely, having eight well-established churches.

Lewis Tappan, the Treasurer, stated that the receipt for the fiscal year, amounted to $48,000. Directions have been received from various persons in slave cities. One gentleman in Washington has offered to give $1,200.

Mr. Robert Mills, of the Marquesas Islands, next addressed the audience. He gave a brief history of himself. He was a native of New-York, and by a singular chain of circumstances, was dropped upon the Marquesas Islands. He tried to do something to reform the people. He saw, that before anything could be done, the people must be taught to read. He went to New-Zealand for a missionary, and from there to Australia, and back to New-Zealand, and thence to this country. He arrived at Salem, and applied to the Missionary Board at New-York for help. Rev. Mr. Seymour consented to go for this Society to the Marquesas Islands, and would soon address the audience. He had seen dozens of men cooked for eating on the Island. They, however, now had no cannibalism on the Islands.

Mr. Tappan stated that Mrs. Mills, who had a few moments before been presented to the audience, taking her seat on the platform, was the daughter of the principal chief of the Island.

Rev. Bela N. Seymour, who had signified his willingness to go as missionary to the Marquesas Islands, next addressed the audience. He spoke of the wonderful Providence of God in sending Mr. Mills to the islands, and in putting it into his heart to benefit the islanders, and then sending him to this country for a missionary. He, Mr. S., was ready to go, and asked the prayers of Christians. His remarks were listened to with almost breathless attention, and many an eye was bedewed with tears as he alluded to the trials which would attend the undertaking, and as he asked Christians to pray, not only for him, but for his wife, who was going with him.

Rev. James B. Walker, of Ohio, was the next speaker. This Society, while it was laboring to promote "free missions," had no hostility to other missions. He made a very brief and earnest appeal to Christians present to sustain the Mission.

The meeting was one of the most interesting that has been held during the week thus far.

INTERESTING SCENE.—Last Sabbath was a day long to be remembered by the Presbyterian Church in Warren. As fruits of the pleasant revival we have been enjoying the past winter, forty-three professed their faith in Christ, and were received to the Communion of the Church. Of these, seventeen were the heads of families, nine young men, and seventeen young ladies. Three were also received by letter, making our present number of communicants two hundred and thirty-seven. The ordinance of baptism was administered to eighteen persons—six adults and twelve children. Parents came and dedicated not only themselves, but their households to the Lord, reminding one of Apostolic days, when Lydia and her household, the Jailor and all his, and the household of Stephanus were baptized. One family brought their six children, another three, and consecrated them to the Lord with themselves. The fact that out of the forty-three who professed their faith in Christ, there were but six who had not been dedicated to God in Infant Baptism, seems to say that God is not unmindful of His covenant which He made with Abraham and his seed for an "everlasting covenant." The interest of the occasion was also deepened by the fact, that a brother in the Church was ordained to the Eldership, to take the place of our beloved Bro. King, recently deceased. The house was full, and the impression on both saints and sinners was deep and solemn, as attested by many falling tears. As adding further to the interest of the occasion, Providence had so ordered it that my brothrr Rev. Nelson Clark, of Quincy, Mass., spent the Sabbath with us, and assisted in the services of the occasion. Nor should the writer forget to add, as an item of peculiar interest to himself, that he was permitted to receive to the Church one of his own children. These are among the green spots in the life of a minister, and may they be multiplied an hundred-fold in all our churches. A few others are hoping in the mercy of God, who, we trust, will hereafter cast in their lot with His people.—*Corr. of Ohio Observer.*

THE CRISIS.—We are no alarmists, and do not now mean to sound an alarm note. But after consultation, particularly with Bishop Simpson, who has charge of our intended missions in India and Turkey, we feel free to say,—This is the third year the general missionary committee has provided the money for the commencement of a mission in India, and yet the bishops have not been able to obtain a minister of suitable age, health, and habits, as founder and superintendent of the mission. In general terms, the superintendent should be from twenty-five to thirty years of age, and of at least seven years' standing in the ministry, of good health, not constitutionally inclined to derangements of the liver; married, and with not more than a child or two; better without children; health of the wife good, and free also from constitutional tendencies to diseases of the liver. Such a minister and his wife, with their minds made up to give their lives to a mission in India, would be a great boon to the Church at this time.—*Miss. Advocate.*

DEDICATION AT WEST RUTLAND.—The large and beautiful church edifice erected by the Congregational Church and Society at West Rutland, was dedicated to the worship of God, Wednesday, May 30. Introductory services, by Rev. Dr. Child, of Castleton; Prayer, by Rev. A Hyde, of Benson; Sermon, by Rev. Dr. Labaree, of Middlebury College; Dedicatory Prayer, by Rev. Dr. Walker, of Pittsford; Benediction, by the pastor of the church. The singing was *excellent*, even as compared with most other occasions. Of the sermon, in which were strongly exhibited the importance to man, for the present as well as the future, of religion and of religious institutions, and the duty of all to sustain them, it is sufficient now to say, and less than this should not be said, that it was worthy of the man and of the occasion.

It is a pleasing fact, truly honorable, and doubtless gratifying to all concerned, that while the people were erecting this elegant building at an expense of some $14,000, and expending another thousand for a lecture-room and other conveniences, their contributions for benevolent objects were not diminished. And last, but by no means least, was the gratifying fact that the pews were readily sold for considerably more than sufficient to cover all expenses.—*Vt. Chron.*

BLOODGOOD.—Rev. Mr. Bloodgood, of the North State-street Presbyterian Church, Rochester, has accepted a call to the Congregational church in Enfield, Conn.

KEEBS.—The Seventh Church, Cincinnati, of which Dr. Lord was pastor, have given a unanimous call to Dr. Krebs of New-York city, to become their pastor. His acceptance would be hailed with universal joy in the West.

THE "*Ohio Observer*," has been transferred to the *New York Evangelist*. The paper, as well as the Church, sustained a great loss by the death of its Editor, Rev. Mr. Tracy, which was noticed in our columns, several months since.

DEXTER.—The Pine-street Congregational Society in Boston have voted their pastor, Rev. Mr. Dexter, a three months' vacation, for recovery of his health.

CHURCH ERECTION.—The First Congregational Church of Lafayette, Ohio, with the aid of $300 from the Congregational Building Fund, have erected a pleasant and convenient meeting-house, at a cost of $2000. It was dedicated May 24th.

KING.—Rev. George I. King has been dismissed from the pastoral charge of the Presbyterian church in Hanover Neck, N. J., by the Presbytery of Newark. Mr. K. has been invited to supply the pulpit of the First Presbyterian Church of Quincy, Ill., and will immediately remove to that city.

ADAMS.—The *Christian Secretary* states that Mr. Robert C. Adams, of the graduating class, Rochester University, has accepted the unanimous call of the Baptist church in Wallingford, Conn., to become their pastor, and will enter upon his labors immediately after Commencement.

INSTALLATION.—Rev. W. R. S. Betts, late of Greene Classis, was installed pastor of the Protestant Reformed Dutch Church of Grahamsville, Sullivan Co., by a Committee of the Classis of Orange, on Tuesday, June 26, 1855. The order of exercises was as follows: Introductory exercises, by Rev. J. E. Bernart, of Claraville; Sermon, by Rev. S. Searle, of Wurtsboro'.

NORWAY.—Rev. O. P. Peterson writes us: "We have had a gracious outpouring of the Holy Spirit among us this winter. Many, by the grace of God, have been truly converted, though I have to say with the apostle, 'Without were fightings, within were fears.' The devil, the world, and the so-called Christians have done all they possibly could to oppose us in our work, but, blessed be God, we have experienced that He who is for us is stronger than all those who strive to oppose us. The ark of the Lord has advanced slowly, but with victory."

CENTRAL CHURCH, BROOKLYN.—Sixty-one members were added last Sabbath to the Central Presbyterian Church of Brooklyn, of which the Rev. Mr. Rockwell is pastor. Fifty of this number were received on profession of their faith, as a part of the fruits of the recent revival in that church. Several of them are heads of families. Out of those admitted on profession, but ten received the ordinance of baptism, and several of those have pious parents. Thus God exhibits his fidelity to his covenant made with his people and their seed after them, and reëchoes the truth, The promise is unto you and your children. Eight years ago this church was organized by the Rev. Dr. Spencer, who dismissed twenty-six of his own members for that purpose. The first meeting was held in the room of a mission school, in which his people were interested. He preached the opening sermon from the words: "Fear not, little flock, for it is my Father's good pleasure to give you the kingdom." He has gone to his rest and his reward, but the results of his labors are still felt, and the influences he set in motion are yet at work for the extension of the Redeemer's kingdom.—*Presbyterian.*

ST. JOSEPH, MO.—The Rev. T. S. Reeve has resigned the pastoral care of the First Presbyterian Church (N. S.) in St. Joseph, Mo. The Church Session advertise in the *Christian Observer* for a pastor, to whom they will pay $500 to $800 a year; but they want one who is "a Southern man in his feelings," and "care not where he was born or educated."

OPPRESSION IN FRANCE.—A Methodist minister laboring in France, after describing in a letter to this country, the various vexations encountered from the public functionaries, exclaims in bitterness:

"Can it be well imagined, that such a state of things as I have described, really exists in civilized France—the land of revolutions and of glorious aspirations! Alas! this land is still the land of the shadow of death—a land full of infidelity, of Popery, and of irreligion. Hitherto, we, as Methodists, have not suffered to the same extent as our brethren of other societies. But our turn may be near. We had hoped to obtain authorization for our closed chapels, but have been refused. We must proceed, and look up to God. We feel encouraged; and truly, why should we be downcast? We have kind, sympathizing friends abroad, doors of usefulness at home, and, above all, fine spirits, energies, and the eternal arms of mercy and of love around us. Nor dare we flinch nor fly. No, we cannot, and, by God's blessing, we will not! Pray, pray for us, and for France! G.

South of France, Jan. 24, 1855.

TIME'S CHANGES.—How strange are the changes of this world! and how heavily often are responsibilities laid upon the young Ambassador of Christ, in this active, restless age of ours. In 1847—it seems but yesterday—three students of Union Seminary, stood together on the steps of that veritable Institution, in the heart of the great city of New York. Now, one of them is editing a religious newspaper at Knoxville, Tenn., another is editing a religious newspaper at San Francisco, California, and the third is writing this Editorial in the Queen City. "I write unto you, young men," says the Apostle, "because you are strong," but when the load of care comes pressing upon us so heavily, we feel weak, and ready to give up in despair. May the Lord give us that strength which is made perfect in weakness.—*Central Herald.*

SECRETARY ELECTED.—The Board of the A. and F. Bible Society have elected Rev. H. T. Love, of Abington, Mass., to fill the place of Dr. Babcock, as Corresponding Secretary of that Society. It is a pity to take from the churches pastors so esteemed and successful, but the post, should Mr. Love accept the appointment, is one which he is well qualified to fill, and in which he can be greatly useful.—*Watchman and Reflector.*

SANDWICH ISLANDS.—Bishop Baker writes from the California Conference to the Mission Rooms, that the Conference has taken Honolulu into its regular work, and sent Rev. W. S. Turner to that charge. The Bishop found "a class already formed there, and they were anxiously entreating the Conference to supply them with a preacher. They propose to support him. Brother Turner has been there, and is favorably known to our people. I have this morning (May 23) had an interview with a member from our church at Honoluiu, a merchant, who is very much pleased that we have sent them a preacher."

DR. COX.—We learn that Rev. Dr. Cox, late of Brooklyn, has consented to preach, for a few Sabbaths, in the new church recently erected in the eastern part of New-Haven by Chauncey Jerome and others, and will enter upon his duties as soon as the building is completed, which, it is expected, will be about the first of August. He reserves for the present the question whether the arrangement shall be permanent. The edifice is one of the largest in the city, and fronts on the "New Green." The steeple is some 220 or 240 feet high.—*Journal of Commerce.*

GAYLORD.—Rev. Henry J. Gaylord, formerly pastor of the church in Plainfield, Mass., was installed by Wilmington Presbytery, June 30th, as pastor of the united churches of Drawyers and Port Penn, Delaware. Sermon by Rev. R. S. Storrs Dickinson, of Philadelphia.

ST. LOUIS.—St. Louis is called a Roman Catholic city, and justly so. Catholics founded it, and in numbers now far exceed Protestants. The Romish priests possess one seventh or one-eighth of all the taxable property of the city, and by this means wield an immense power. They are more than one hundred and twenty in number, many of them Jesuits, watching day and night to advance the interests of the Pope, and break down Protestant influence; and they are aided in their efforts by many thousands of avowed infidels, and lukewarm, worldly-minded Protestants, whose love of mammon overpowers conscience.—*N. Y. Observer.*

MARQUESAS MISSION.—The responses made to the appeal for funds to enable the Executive Committee of the American Missionary Association to commence a mission in the Marquesas Islands, have been such that they are encouraged to attempt more than they at first contemplated. It appears to be exceedingly desirable that a physician, a farmer, and a carpenter should be added to the missionary company about to sail. In obedience, therefore, to what now seems to be the indications of Divine Providence, the Executive Committee have resolved to make an effort to obtain such assistants for their mission, and the means necessary to send them to the islands and sustain them there.

It is very desirable that the question should be settled soon whether the above-named assistants shall sail with Mr. Seymour and Mr. Mills and their wives; and we therefore request any physician, farmer, or carpenter, whose heart God may be inclining to this work, to write to us immediately, and to furnish us with such testimonials as will enable us to judge of the expediency of sending them. We affectionately and earnestly ask all Christians to aid us in this work, by their personal contributions and their prayers.—*Am. Missionary.*

UNION THEOLOGICAL SEMINARY.—The *Evangelist* has good news for the Semiuary, this week. It says:

"At the last meeting of the Board of Directors, a communication was received from Mrs. Bell, formerly a member of Dr. Hatfield's Church, though now connected, we believe, with the Rev. Dr. Alexander's, tendering the munificent offer of a sum of money sufficient to completely endow the Professorship of Ecclesiastical History, viz.: $25,000, if the privilege of naming the Professorship and of recommending the first incumbent of it, be allowed. The Board unanimously accepted the generous offer, and, in accordance with the donor's preference, elected, also unanimously, Rev. Roswell D. Hitchcock, D.D., of Bowdoin College, as the first Professor. A Committee to correspond with Professor Hitchcock, was appointed, who have learned from him, as we understand, that he knows of no impediment in the way of accepting the appointment. The choice has also the entire approbation of the Faculty, and we doubt not will be most heartily welc

THE INDEPENDENT.

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The Independent.

NEW-YORK, JULY 12, 1855.

SPECIAL NOTICE.

THE following persons are authorized agents of *The Independent* to collect monies from both old and new subscribers:

P. H. Snow, D. C. Childs,
W. Maynard, J. B. Carrington.
James H. Denison,

None others are authorized to collect from *old subscribers*, except some who occasionally have *bills* sent them for collection. Agents for procuring *new* subscribers are provided only with *receipts*. Persons wishing to renew their subscriptions will please remit the amount *direct to the publisher*, and we will take the risk of the mails. Be sure and pay nothing to any local agent unless he presents a bill, made out at the office, in due form.

PUBLISHER'S BULLETIN.

OUR friends in the country seem determined to keep us hard at work, notwithstanding the warm weather. Newspaper publishers generally are allowed some little respite in July, but there seems to be a poor chance for us. The community must have plenty of leisure for reading, from the way they order papers. The following are the numbers of *new* subscribers recently entered on our books:

May	402
June	630
July, to date	241
Total	1278

Twelve hundred and seventy-three! A year ago we would have been contented with twenty thousand on January 1, 1856. We now want *Twenty-Five Thousand*, and expect to get them. We certainly shall, if our friends continue to help us as heretofore.

N. S. PRESBYTERIAN CHURCH EXTENSION.

IT is always a pleasure to correct an error, where that error has been unintentional and injurious. In preparing an article two weeks since, on the general subject of Church Extension, as prosecuted now by the N. S. Presbyterians, in the stress for time we procured the statistics which we needed for the purpose to be made up by a friend, practised in such affairs, and furnished with the Reports of the Home Missionary Society. When his table was compiled, on glancing at the results, we understood it to state the *whole number* of missionary churches aided by the Society at 840. Upon that, therefore, a part of the article was predicated. It seems, however, that in this summary he designed to include only the churches thus aided, *out of New-England*; a fact which makes an important difference in the subsequent calculations. It is necessary, of course, to deduct from the $180,136, the whole revenue of the Society for the last year, or rather from the $177,717, the whole expenditure of the Society for the same time, the sums which were expended within New-England, by the auxiliaries there, in order to find the aggregate amount expended upon the 840 churches out of New-England. The sums expended in New-England were $32,818, (not $35,606, as stated by the *Evangelist*.) Deducting this from $177,717, we have $144,898 as the sum disbursed from the common treasury at New-York, in aid of the Missionary churches west of the Hudson. Of this sum at least $84,000 was contributed by Congregationalists, in and out of New-England, against $60,000 by N. S. Presbyterians. In other words, the Presbyterians gave *five*-twelfths of the whole sum thus expended, instead of four-twelfths as we before reckoned, while the Congregationalists gave *seven*, instead of eight-twelfths. The error was so natural, the misunderstanding so complete, that we never suspected it, until a line of a note which had been overlooked incidentally revealed it, a few hours after the publication of our last week's paper. We frankly acknowledge, and greatly regret the misapprehension; and hope that those who have read the former article will take full notice of this correction.

At the same time, however, through excess of cautiousness, we made an error as much against ourselves as this was in our favor; an error which in its practical effect on the calculation, nearly balances the foregoing. We reckoned 495 of the churches assisted as Presbyterian; including among these the twenty or more strictly Presbyterian churches connected with the Convention in Wisconsin; and also including twenty-five of those semi-Congregational churches which are 'under the care of Presbytery,' and which are reckoned as strictly Presbyterian on the minutes of the N. S. General Assembly. A more careful examination has shown that instead of adding Twenty-five of these latter churches to the Presbyterian side, we should have added Sixty. In other words, for 310 purely Congregational churches aided by the Home Missionary Society, there are 530 churches so aided, which are either strictly Presbyterian, or are reckoned as fully Presbyterian on the Assembly's minutes. If it be objected that *we* ought not to reckon these last as Presbyterian, although the Assembly does so, we reply that we are perfectly willing to count them as Congregational, provided at the same time we count *as Congregational money, all which comes from the numerous wealthy churches in similar ecclesiastical relations*, throughout this State, in Ohio, and further West. Not a dollar of this money is now counted by us as contributed on the Congregational side. Such a change would make the disparity between the Presbyterian and Congregational contributions much greater than it now appears. And though, at present, for brevity and simplicity of calculation, as well as for conformity with the truth of things—the churches Presbyterially connected being often more with them than with us—we prefer to reckon as Presbyterian churches all those enumerated as such on the minutes of the Assembly, and as Presbyterian moneys all those coming from churches so enumerated, yet if our neighbors object to this, we will publish the fact, and undertake the further necessary calculations without delay.

Reverting now to the more general relations of the plans of Church Extension adopted by the Assembly at St. Louis, we have a few things further to say about these, which are necessary to complete and illustrate what we have previously written. When these things have been said, if space remains, we shall devote a few paragraphs to the brief exposition of the angry and deceptive misstatements of the principal writer on this subject in the last week's *Evangelist*.

For eighteen years past, ever since the existence of the N. S. Presbyterian Church as an organized and separate body in the land, the Congregationalists of this country have been coöperating with that body in extending the institutions and the influence of the Gospel throughout the nation. In this coöperative effort, the Congregationalists have from the first given much the larger proportion of the funds, and have received in return a much smaller proportion of the churches assisted. As we have said, they now give at least $24,000 a year more than the Presbyterians, to spread the Gospel west of New-England; on ground, that is, which is indiscriminately occupied by churches and ministers of both denominations. And it is incidentally admitted in the *Evangelist*, in the article to which we replied a fortnight since, that this disparity of funds has been greater in years past than it now is. "Every year," the writer says, "is making the disparity *less* to the disadvantage of the Presbyterian churches." It is then certain that within the eighteen years embraced in this survey, the Congregationalists have contributed at least a Quarter of a Million of dollars more than the Presbyterians, in this common work. Undoubtedly this aggregate is much too small to satisfy the truth. If we suppose the amount of the disparity for the present year to be simply equal to that of the preceding years, the whole sum thus over-contributed by the Congregationalists, will reach $432,000. If we suppose it to be less this year than it has been previously, as we are well convinced that it is, the whole sum will not fall a farthing short of a Half Million of dollars. But for the sake of the utmost generosity of computation, take away a moiety of this, and still the sum remains as we have stated: a Quarter of a Million of dollars.

At the same time, and during *all* the time, the number of Congregational churches assisted throughout the West, has been much smaller than that of the N. S. Presbyterian churches so assisted. The present proportion is undoubtedly more in favor of the Congregationalists than it was ten years ago; for within that time Congregational principles have been extensively circulated in the country, and the Congregational churches at the West have been increased in consequence more rapidly than before. But suppose only the same disparity which now exists, to have existed in years past between the two, and suppose ten years to have been the average term during which assistance has been needed by the missionary church, before it was able to support itself, and it follows that the Presbyterians have had every year from a Hundred and Fifty to Two Hundred more churches sustained than the Congregationalists have had; and that in the aggregate they have gained, of self-sustaining churches, certainly not less than Three Hundred above the Congregationalists. As we have said, these figures are put as low as the truth will possibly bear; for our effort is not at all to 'make out a case,' but to state the great facts and principles involved in this discussion, with simplicity and clearness, and without possible exaggeration. *At least* Two Hundred and Fifty Thousand dollars have been contributed by Congregationalists in the work of Hom eMissions in this country, above what has been given by N. S. Presbyterians, through the same common agency; and *at least* Three Hundred churches have at the same been gained by N. S. Presbyterians, over all that have been gained by Congregationalists as a denomination.

And this work has been carried on by the Congregationalists, at such an immense and continual relative loss, in such a spirit of unexampled and persevering liberality, from the noblest motives that ever actuated any similar body. It has been thus carried on, because the Congregational churches and ministers have been raised above sectarian jealousies, and measurably set free from denominational rivalries, in their devotion to the immense and most momentous work of making this a Christian Nation; of filling the land with Evangelical light, influence, and power! They have felt that God had committed to them in part, in connection with other Christian denominations here, the most arduous and protracted, but also, the most rewarding and magnificent work, that he has entrusted to any portion of his Church since the age of the Reformation; even the work of making the people of this country,—which he had hid so long from the nations of the old world, which he had opened at last to discovery and settlement at such a critical and fortunate time, which he had peopled from the beginning to so great an extent, with the best blood of Protestant Europe, to which he has given such a commanding position in relation to other parts of the earth, and whose institutions and spirit must necessarily exert so mighty an influence on the history and destiny of the Globe itself—the work of making the people of this country a Christian People, sincere in faith, simple in forms, affectionate, zealous and intrepid in spirit, eager for the good of all mankind, and powerful, with all the resources of commerce and civilization, to propagate the Gospel through other lands.

The Congregational churches of this country have had this grand end steadily in view, and have labored, and have given, incessantly and most liberally, in order to accomplish it. They have been willing to hold their own principles of church-order in abeyance for the time, as applied to the West, provided the other denomination would do so likewise; in order that they might fully coöperate in this majestic Christian enterprise. And, as we have said, they *have* held them in abeyance, to their own hurt, at their own great expense, as well as to the keen grief of many of their children at the West, who have never been able to see why institutions that were so good for New-England were not equally good for the country at large, and why the scriptural principles of church organization and government were not just as valid and just as important on the west side of the Hudson River, as they were on its eastern side. Multitudes in the N. S. Presbyterian communion honor New-England for this, although the hot and irritated writer in the *N. Y. Evangelist* may characterize it as an 'ideal' sketch. The History of Christianity in this country, when that comes to be written, will record this among its choice passages.

But while the Congregationalists have thus been ready to hold in abeyance their familiar, settled and venerated a principle of church-order which are at the root, in connection with their theology, of all the peace, purity and prosperity of New-England Society—while they have done this if not without scattered murmurings, yet with great general cheerfulness and zeal—it has only been on the distinct understanding that the opposite principles by which Presbyterianism is organized, should be likewise held in strict subordination to the primary work of preaching the Gospel, on the missionary ground common to the two denominations. The two never could have coöperated for six months consecutively on any other basis than this: that *Neither denomination, as such, should seek to take precedence of the other*, in *the extension of its principles and institutions at the West*. Individual liberty of speech and of action, of course could not be controlled. Local efforts might be put forth, on the one side or on the other, to preoccupy a near point with a church of either order; for these often could not be prevented, and in many cases it was hardly desirable to try to prevent them. More mischief would come from interference than from permission. Such individual and local efforts were left therefore to take care of themselves; to be aided or hindered by the special circumstances and tendencies investing each case; and to be considered and adjudged, whenever they were made public, by an enlightened public sentiment. But neither Denomination, as such, was *to take organic and formal action, looking to the preöccupation of the ground common to the two, with its own ideas and institutions in distinction from the other's.*

It is so perfectly apparent that this has been the understanding, from the begining, that the mere statement of it is proof enough of it. Ask any man, on either side, who has been for twenty years active in the Home Missionary work, and he will at once agree that this has been the uniform and fixed understanding. It is part of the universal religious consciousness of those of both denominations, from whom the Vice-Presidents, Directors, etc., of the Home Missionary Society have been taken. And it gives the key to many of the movements, and to much reluctance and opposition to movement, on both sides of the dividing line. Except for this distinct understanding, which has been as definite as if it had been expressed in a written contract, which has been far more influential than any such documentary covenant could have been, and which has never once been violated until this late action at St. Louis,—so strangely assisted and defended by recreant New-England emigrants!—except for this, the Congregational churches as we have said, could never have been led into, or have been held in, such a coöperative alliance with N. S. Presbyterians. Congregationalists have estimated aright and have prized most highly, the great common work in which they have been engaged. But this has not led them to reject or to forget their own principles of church polity. They believe these to be scriptural. They believe them to be conducive, in every land, and in every time, wherever applied, to the growth, the peace and the efficiency of the churches. They believe them to be happily and specially adapted to the spirit of our country, and the circumstances and tendencies of our age. They believe that in connection with these principles, which put no permanent and authoritative organization above the local church, which puts each member of that church on an equality of rights and privilege with his brethren, the greatest power is to be given to Christianity as established in this country, the most rapid and vigorous spread secured to it, and the most noble development made its own forever. The Congregationalists of New-England, and of the country, value their principles of church order, which are simple, rational, scriptural, and fruitful of all good, more than those can be expected to understand who have turned them back upon these principles, and entered into formal covenant to teach Presbyterianism in the place of them. And it is not less unlikely that the skies will fall before this article is finished, than it is that the churches of the single State of New-Hampshire, for example, rocky and sterile at the best, and drained every year of its choicest young men by the steady stream of Emigration, would have given last year to the treasury of the Home Missionary Society at New-York, *double* the amount received by the same treasury from the four States of New-Jersey, Pennsylvania, Maryland and Delaware, with the District of Columbia to help them, if it had not been understood by the churches of New-Hampshire, that the principles of that free and quickening polity which has filled the rills and swelled the currents of their benevolence were to have at least an *equal* chance at the West, with those which prevail at Newark or Philadelphia.

This has been the understanding at the very basis of the existence of the Home Missionary Society. Except for this, the Missionary Societies of Connecticut and of Massachusetts, which were previously in existence, would never have surrendered their own independent operations at the West, and have poured their funds into the treasury at New York. Except for this, the mouth of every agent of the Home Missionary Society would have been stopped in New-England from the beginning, and the pulpit doors have been padlocked against him. Men there were willing and anxious to give of their money and of their effort to spread the Gospel in the country, without regard to any denominational views of church polity. But they never were willing to give of their substance, in this unselfish and unsectarian way, while the body associated with them was using its corporate force, year after year, to propagate institutions at variance with their own. It has always been understood, therefore, that this should not be done. And on their part the Congregationalists of New-England have scrupulously and continuously, with a magnanimous fidelity that does them all honor, adhered to the agreement.

And now this general agreement, tacit, but equally valid and universal, has had two special applications; corresponding with the two distinct fields to which the missionary work has extended at the West. It has had application to cities and large villages there, and also to the destitute districts around these. In regard to cities, and large villages, it has been understood from the first that the work of extending the Gospel in them should be either left to the Home Missionary Society, conducting this like all their other operations in an honorable and unsectarian way, or else should be committed to *local effort*; especially to local effort put forth in the way of colonization from established churches. Accordingly, at the beginning, and for a series of years, the Home Missionary Society carried on and sustained such churches in large towns, without any other recognized limit than that of their own funds. And when this effort became too expensive for them, and was found to involve the Society too frequently in denominational disputes, it was left by them to be carried on in future by LOCAL EFFORT. Their reply to the committee of the General Assembly, appointed to confer with them two years ago, distinctly and repeatedly affirms this, not as a novel expedient then for the first time proposed by them, but as the course which had always been recognized as proper. Such work, they say, "is indeed important; but it is properly regarded as a distinct department of benevolent effort, more economically and successfully conducted by *local organizations*." They add again, in the same document, that "rather than adapt to these exceptional cases the rules of the Society, they should be provided for by *such local arrangements*, as will not divert collections from the treasury of the A. H. M. S."

The Home Missionary Society has itself always been ready to preach the Gospel in the outskirts of such cities or villages, wherever men could not otherwise hear it. It is doing this today, as we said before, in this metropolis of New-York; and in perfect agreement with its rules, it can do every thing which is necessary for reaching men with the Truth, in such localities, as in any others. But where something is desired to be done outside of what is necessary for Missionary purposes, done chiefly oftentimes for personal ease, or for denominational advancement, there it has been left to be done by this natural and legitimate effort *on the ground*. A church planted at Milwaukie, for example, becomes, after a little, a self-sustaining church. Let it then enlarge—this is the policy of the Society, and this the understanding and heretofore the practice of its supporters—till it is able to colonize; then let the second church grow equally, till the two together can throw out another colony. And thus let this go on; the growth of the churches, in the populous parts of the town, keeping pace continually with the extension and wealth of the city itself, while all the time in the remoter and poorer parts of it, the Society will plant and freely maintain the heralds of the cross. If the first church is Presbyterian, and afterward immigrants come in who are Congregational, let the second church be Congregational. If all are Presbyterian, let the churches formed be all Presbyterian. But in either case let the work of enlargement, within the wealthier parts of the town, be sustained and carried forward by the efforts of those whom God has placed there, and to whom he has given the means for doing it.

Congregationalists have always been satisfied with this policy. Although the natural and obvious operation of it was to give great advantage to the Presbyterian churches, which were generally established first in such large towns, still they have recognized this process of local church extension as legitimate and proper, and have never either quarrelled with it, or sought to interrupt it.

The Albany Convention, intentionally and of fixed purpose, refrained from taking any action in opposition to this policy. They constituted no Board of Church Extension to operate in such localities; because it would have been contrary to the whole spirit of the agreement on which the Home Missionary Society is built. The writer in the last *Evangelist* says that the Congregationalists have been trying to build churches in Chicago. The Congregationists settled on the ground there, have been trying to do this, as they had perfect right to do. But the Congregationalists of the country at large have done nothing to aid them. They have left this local effort, like all others, to take care of itself, with only such casual assistance as individuals might afford it. And we beg to assure this over-confident gentleman, that if there *had been* a Board of Congregational Church Extension located at Boston or at New-York, representing the denomination, and drawing upon the liberal wealth of New-England to build up churches in such centres as Chicago, the steady stream of moral and pecuniary aid that would have been poured in there, would have caused more than one or three stately churches before this to overlook the clear expanse of Lake Michigan.

To the N. S. Presbyterian Assembly belongs the unenviable fame of having been the first to break up this ancient, settled, and honorable policy. Not content with having all the advantage of the first occupation of these large towns, not content with having an unlimited liberty of colonization within them, not content with being free to secure to each local effort whatever assistance from abroad it could gain, they have determined to bring the force of the whole denomination, from Philadelphia and from New-York, from Buffalo and from Cincinnatti, from every centre and every district where wealth is found within their limits, to bear upon this work of planting and maintaining their own churches in such cities. What is the reason? For what motive is this done? Why does Chicago need this, more than Manchester? or Milwaukie more than Lowell? The answer is so plain that no man can miss it, unless he designs to. The aim is to plant churches there before they are needed; before a present local want suggests or sustains them; to plant these churches, and then to maintain them by aid from abroad, until organized Congregationalism is effectually excluded from all these great and growing centres, the centres of future civilization at the West. The man who makes anything else of this movement, may try his hand the next time at reasoning Jupiter out of the skies, or interpreting the catechism as a Socinian document.

Precisely the same principles apply to the work of exploring the destitute districts of the West, for the establishment of new churches. Heretofore this has been left, like the rest of the Missionary work conducted by Congregationalists and Presbyterians in common there, to be done by the Home Missionary Society on the same broad, equal, and unsectarian principles with the rest of their operations. Neither party has been at liberty, heretofore neither party has ever sought, by organic action, to take precedence of the other in planting sectarian churches on the territory occupied in common by both. The principles of each have been left to be propagated as they naturally might be, by discussion and private effort; to fly abroad on the wings of the newspapers; to shine abroad from the pious example and the cheerful liberality of their respective representative churches. Now, for the first time, the N. S. Assembly puts forth its strength, in organic aggressive action, through a systematized and permanent plan of operations, involving the force and skill of the whole body, to send out its forerunners along the van of the advancing millions of the West, not so much to preach the Gospel to them, as to secure the planting of Presbyterian churches '*in advance of all others*, in towns and neighborhoods.' Verily, a magnificent scheme for a Christian body to undertake, while the Congregationalists of the country, whom it seeks to intercept, are at this moment paying Five Hundred dollars a week to sustain its existing missionary churches! And a magnificent scheme for men fresh from New-England, and trained by the influences they now seek to arrest, to endorse and defend!

Always let it be remembered, as we showed before, that this exploring operation, except for such sectarian ends, is entirely unnecessary. The Home Missionary Society has now, and all the time, its messengers by hundreds throughout the West, searching out the new fields of Christian labor. Its managers know to-day of scores of such, which they cannot occupy because Pennsylvania and New-Jersey, while fierce for Church extension, will hardly send them one dollar a year to every forty dollars given from Massachusetts, for preaching the Gospel. Indeed a very considerable part of the operations of the Society, already consists in the occupation of new fields, of out-stations, and the preaching to scattered squatters and pioneers, in log-houses, and at cross-roads, where no material for a church yet exists. One writer in the last *Evangelist* scrambles through a perfect canebrake of confused figures, in what purports to be an effort to show that near 900 Congregational churches must be aided in this country; one secret of his confusion being that he counts 'congregations' in the Home Missionary sense as the same thing with Congregational churches. Wherever there is a Home Missionary, there is a true itinerant and exploring agent, to spread the Gospel all around him. And as fast as men and women can be found in any locality to form a church, the Home Missionary Society encourages them to form it, selecting by a major vote their own polity, and then it is ready to help them sustain the institutions of the Gospel, year after year.

It is exactly this honorable and unsectarian operation which the Assembly seeks now to outrun and precede under the guidance of new leaders. It sends out "itinerant Presbyterian missionaries" to secure "the PLANTING OF PRESBYTERIAN CHURCHES IN ADVANCE OF ALL OTHERS IN TOWNS AND NEIGHBORHOODS." And if, as the writer in the *Evangelist* intimates, the churches thus formed are expected to legitimate their claim on Congregational bounty by going through the form of establishing their Presbyterian polity by a special vote, it remains none the less true that the whole aim of the plan is to make them Presbyterian, and nothing else; that it was devised and adopted for exactly this purpose; and that any other working of it would utterly contradict its spirit and intent. To represent this as anything else than the narrowest sectarianism, destructive of all just coöperation, is equivalent to insisting that stones are bread, and fire is flesh!

We have thus rapidly set forth the general facts and principles involved in this matter. We have done it without many interwoven references to the chief article in the last *Evangelist*, simply because until these general views were stated, any discussion must be personal and partial, not rational and comprehensive. The angry and captious tone of that article is in good measure its own answer. Of the particular shifts and misstatements—of which it is nearly as full as a summer-field of grasshoppers—we design to speak further at another time. For the present, we rest the case substantially at this point. It is to us as demonstrable as the day, that the understanding on which Congregationalists and N. S. Presbyterians have heretofore been coöperating in their missionary work, and to which the former have been strenuously faithful, to their own great loss, *has been intentionally, violently and effectually ruptured, by the late action of the N. S. Assembly*. It could not have been so ruptured more exactly and completely than it has been: Whereas the whole genius of this coöperative plan, and all the traditions that have accumulated along its history, have left churches in large towns and cities to be formed by colonization and local effort, or else in the outskirts by the Home Missionary Society, this scheme of the Assembly brings the effort of the whole compacted Denomination throughout the country to build such churches, in advance of the demand of them, and then to maintain them as against Congregationalists. And whereas, heretofore, the work of exploration, and of the formation of new churches in destitute districts, has been left chiefly or wholly to the Home Missionary Society, this scheme takes up that very work with a purely sectarian and partisan intent, and gathers its moneys and sends out its agents, to be 'in advance of all others,' along the whole line of the westward march. A writer must be agile and unscrupulous, indeed, who can make this appear compatible with any cordial fellowship, or harmonious with the past relations of the bodies. No wonder that the men within the N. S. Assembly who are honorably candid, or who are mindful of the Past, declare this a novelty, and deplore its operation.

To two or three things we must refer, in a word, in closing. One point much harped upon by the writer in the *Evangelist*, to whom the task of defending this plan seems especially committed, is this: that the Presbyterians have taken this action as a body because that is their proper mode, but the Congregationalists have really been doing the same thing in all the modes of denominational action that are open to them. If they have not done it as a body, it is because they *have* no 'body.' Such a representation is both childish and perverse. The Congregationalists held a convention a few years since, in which action nearly parallel to this of the Assembly was so unanimously discountenanced and rejected in private, that it was not even proposed in public. No General Association, or Convention even, so far as we know, has ever proposed the like action; —certainly no Eastern Association has ever endorsed it. And yet each of these has been as competent to do this as was the N. S. Assembly itself. Individual Congregationalists have done what they chose. Local churches have made efforts in their own neighborhoods, as they pleased. But through none of their public representative assemblies have the Congregational churches of the country—who furnish the funds to the H. M. Society—ever proposed or discussed such a covetous, grasping, and unfraternal scheme as this of the Assembly. The man who should have proposed it would have been silenced at once by the simple dead-weight of the general disapprobation. The shame of such a plan rests wholly with the Assembly. It is the foul and miasmatic blossom on the topmost branch of N. S. Presbyterianism..

Again, it is intimated that the Albany Convention did something remotely resembling this, involving at least the same general principle, in adopting its plan for Church Erection. No man would dare to say this openly, for the plans are so different that anybody who can distinguish a bumble-bee from a bullock would see them to be diverse. But such a resemblance is covertly hinted. In the plan for Church Erection was nothing in any degree aggressive, as against Presbyterians. The fund was raised, not to build new churches, so much as to pay debts on churches already being erected. Much the larger part of it was called for before it was raised; and almost the whole of it was at once paid out to existing churches. This is perfectly legitimate. Yet even if it were not, the Congregationalists are not answerable for it. If the writers in the *Evangelist* will refresh themselves from their own files, they will find that the Synod of Missouri inaugurated this policy, and the Synod of Peoria still further pursued it, before the Albany Convention was dreamed of, and while the Presbyterianism of these gentlemen themselves was still only *in posse*.

Again it is insisted that we have represented the N. S. Presbyterians as desirous to leave the Home Missionary Society, and to break up their partnership with Congregationalists in it. That some of them are so, we certainly know. That the majority of them are so, we never imagined. They know too well where their interest lies. Five Hundred dollars a week is no small inducement to a denomination whose plans are so capacious as theirs, to keep them in any Society that will give it. So far from going out freely, they could not be turned out without some gentle violence. What we complain of in them is the fact that they seek to stay in the partnership and to take its $24,000 a year, while doing their rigidly, sectarian work in contempt of all justice. They violate the understanding on which it is rested, but still love it too well to give up what they now call "their rightful inheritance" in this honored Institution! Undoubtedly multitudes in the N. S. Assembly are actuated by nobler motives than these. They love the Home Missionary Society for its admirable spirit, for its lofty and pure history; for its missionary martyrs, whose humble graves scarce lift the sod in western church-yards; for the splendid memorials, of churches and of schools, it has reared in every city of the Prairies and the Lakes. Many of them love it for its truly Evangelical and unsectarian character; and undoubtedly such deplore in their souls the present action of their body. A wonder to us it is that such men give even the assent of their silence to this avaricious and disingenuous movement. They will not leave the Home Missionary Society till Death exalts them to a higher communion! The other sort of men, those whohave originated this movement, or those who now defend it, will not leave the Society as long as it supplies their silver stilts of $24,000 a year; and if we have ever intimated that they would, we entirely withdraw it.

Finally, we are asked, by this magnanimous writer, with taunting emphasis: "What will you do about it?" "We will not be turned out of the Society; we will not leave it. What do you propose?" We as yet propose nothing. What may be proper to be done by-and-bye, will in due time appear. But whatever may be done, to protect and to foster Congregational institutions now threatened at the West, the facts already fixed are unchangeable. It will always remain true, that after eighteen years of active coöperation, in which the Congregationalists gave far the larger share of money, and received far the smaller return of churches, the N. S. Presbyterians first formally violated the ancient unwritten but imperative understanding on which the whole rested; that in their greed for sectarian success they struck from beneath them the basis of the partnership whose burdens and disadvantages had so long and so honorably been borne by their co-laborers; that they were the first to organize an action embracing their whole Denomination in its scope, which seeks to preöccupy the land by a sect, instead of subduing it to the obedience of the truth; which seeks to forestall all other institutions through a class of operations which others have not touched, and to carry an Eldership instead of a Brotherhood to the shores of the Pacific. The most slippery ingenuity cannot hide these facts from the calm eye of History; and neither the fears nor the violence of those who have praised New-England because it was profitable, while they sought to supplant her influence at the West, will hinder these facts from their just results.

DOCTORATES AND DECLINATURES.

THE season of college commencements has set in, with the promise of a large crop of Doctors in Divinity. For the benefit of any unfortunate brethren who may be revolving in their minds some desperate purpose of rejecting the "semi-lunar fardels," and who may be turning the leaves of their dictionaries, to find the simplest and most classical English phrases for the utterance of the *Nolo doctorari*, we have taken pains to republish the once famous epistle, in which the Pastor of the Laight Street Presbyterian Church in this city, abjured the doctorate, thirty years ago. It may serve as a model, if there should happen to be a doctorated man whose conscientious modesty impels him to "the lone conspicuity and constructive egotism of a public declinature;" while on the other hand, the fact that the Rev. Samuel H. Cox, in spite of all his vigorous reluctance, became the Rev. DOCTOR COX by some resistless efficacy in the diploma which he hurled back so earnestly, and that he learned in time to submit and wear his honors meekly,—may serve as a warning to do nothing rashly.

Speaking in all seriousness, we may say that the arguments which this memorable "declinature" gives against the ordinary use of honorary titles among clergymen, deserve to be pondered by all whom they concern. Why should the academic and literary honor of Doctor in Theology, conferred upon a clergyman, be of any more con-

sequence than the corresponding degree in the science of laws is, when conferred upon a lawyer or a statesman? Who speaks of the Hon. Dr. Daniel Lord, the Hon. Dr. Walworth, the Hon. Dr. Seward, or even of the Hon. Dr. Frelinghuyzen—president though he is of a college? The D.D., like the LL.D., belongs honestly nowhere but in a college catalogue. If ecclesiastical and clerical bodies,—Assemblies, Synods, Presbyteries, Conferences, Councils, Associations,—would remember this, and purge their minutes of the cumbrous nonsense, the evil would soon be in a great measure abated.

Dr. Cox—we mean no indignity by the prefix which has so long been to the public a part of his identity—has done many remarkable things in his day; but we think he has never written anything better in argument or in diction than the epistle which we now introduce to the knowledge of the present generation. It had its effect at the time. While the public smiled at the quakerlike scrupulousness of the unwilling doctor, and enjoyed the spectacle of a good man struggling against fate, his arguments wrought silently and slowly, perhaps unconsciously, in many thoughtful minds. Just about ten years afterwards, the corporation of Yale College left off its old practice of conferring degrees in theology. No such degree has ever yet proceeded from the Western Reserve College, or from Oberlin, both of which were founded while the "declinature" was fresh in the memory of the public. Probably the number of Doctors in Divinity is less by fifty at this moment, than it would have been if those three institutions had not adopted the principle of total abstinence,—or than it would have been if the Pastor of the Laight-Street Church, in his affliction, had been controlled by those "discreet and excellent friends" who "advised [him] to the course of taciturnity."

TRACT SOCIETY AND JOURNAL OF COMMERCE.

OUR neighbors of the *Journal of Commerce* would seem to be very vigilant in behalf of the administration of the American Tract Society. As long ago as the 29th of June, they published, on their own authority, the following statement:

"'AMERICAN TRACT SOCIETY AND SLAVERY.—The General Association of Connecticut at its recent session had under consideration the relations of the American Tract Society to the subject of Slavery, and without dissent adopted a report, of which the following is a part:

'The Society has not so entirely avoided the condemnation of Slavery as the overture supposes. In the notes of Dr. Edwards on the Bible and other publications, it has pointedly arrayed the authority of God against it, and shows its contrariety to the spirit of the Gospel. We know that esteemed members of our churches are not satisfied with this, but are hoping and waiting for some more direct and formal testimony of this great and noble Society, against the crying sin and shame of the land. We believe, however, that the great majority of our members have full confidence in the Publishing Committee. If they should see it consistent with the great and glorious object for which directly the Society was formed, to publish a tract, or series of tracts, that would avowedly and plainly, in the spirit of meekness, expose the sinfulness of Slavery, they would exceedingly rejoice. But if the Committee should still judge otherwise, we believe that the great body of our members are disposed to submit to their superior wisdom, believing that, in their position, they are better acquainted with all the facts of the case.'"

When we saw this statement, we presumed that the editors, so careful to be posted up in whatever relates to the Tract Society, would find out their mistake, and would be honest enough to correct it. But within the last week, they have virtually reaffirmed the statement. We therefore call upon the *Journal* to inform its readers that the entire statement concerning the action of the Connecticut Association is simply the reverse of truth. The report apologizing for the Tract Society, and expressing confidence in "the superior wisdom" of the Publishing Committee, instead of being "adopted without dissent," was not adopted at all. On the other hand, the General Association of Connecticut, with only one dissenting voice, placed upon its records the following testimony:

"The relations of the American Tract Society to the subject of American Slavery having come before this Association, we deem it proper to express our opinion in the following resolution:

"*Resolved*, That in the opinion of this body, it comes properly within the sphere of the American Tract Society, in its efforts to promote vital godliness and sound morality, to publish a decided testimony against American Slavery."

LETTERS ON THE WAR.—The able articles of our correspondent addressed to *The Tribune*, are receiving abundant commendation from the press. Some of our contemporaries, we notice, copy them entire without acknowledgment. *The Tribune* pays the best tribute to their ability by maintaining a judicious silence. This was to be expected. It has never replied to the article in which we exposed the fallacy of its facts and reasonings on the trade of Turkey, though it has had ample time to send to Constantinople and Smyrna to satisfy itself as to our positions.

In answer to many inquiries we would announce that the author of the letter on the war is Dr. R. Solger, whose lectures on European society have given him a wide reputation in this country. Without the knowledge of Dr. S.—whose modesty is equal to his merit—we would suggest to Lyceums and lecture Committees that they can provide for themselves no more profitable entertainment than a course of lectures from one so admirably versed in the political and national histories of the old world.

A correspondent in Ohio, writes as follows:

"Your correspondent who is writing such excellent strictures on "*The Tribune and the War*," has many grateful readers here. It is a shame that such a paper should need them, and exceedingly painful to those of its subscribers who would think well of and sustain a sheet which has done much good; but to enlist the sympathy of our people on the side of depotism, poisons all its good, and changes the good into dross."

HARVEST REPORTS.—From all parts of the country we receive the thanks of our readers for our valuable weekly report of the harvest. This report is compiled with great care, and is perfectly reliable. Will not our friends everywhere second the enterprise of the proprietors by forwarding to this office brief notices of the state of the crops in their vicinity?

THE FOUNTAIN PEN.—In answer to repeated inquiries as to the cost of the Protean Pen, we refer our readers to the advertisement in this week's paper. We renew our testimony to the excellence of the article. We can write a sermon of forty pages with but twice filling the pen. A beautful style of note-book, with the pen, has just been prepared by the patentee, which we highly recommend to travelers.

THE INDEPENDENT IN WISCONSIN.—The pastor of a Congregational Church in the above-named State writes to the publisher as follows:

"——, July 4, 1855.

"DEAR SIR: Mr. —— has done nobly in this town. Here we have a church which was Home Missionary till this year, with about thirty male members, now giving you nearly that number of subscribers. I rejoice exceedingly in your Agent's success."

A HANDSOME silver tea service has been presented to George F. Root, Esq., by members of the Mercer-street Church, on the occasion of his resigning his situation as conductor of music and organist there—a position he has held for nearly eleven years.

THE annual meeting of the A.R.C.F.M. is to be held at Utica, N. Y., commencing Tuesday, September 11, 4 P. M.

The hospitalities of the city and vicinity will be cordially extended to clergymen, honorary members, and, so far as possible, to other friends of the Board. Those who wish to avail themselves of them are requested to inform Hiram Hurlburt, Esq., Utica, mentioning whether they are clergymen, honorary members, or friends of the Board, legibly writing their names and post-office address, and enclosing postage stamps for replies introducing them to their hosts. The Committee of Arrangements cannot promise to provide entertainment for those from whom no request for it is received by the 27th of August, and those who fail to take the places assigned them will please notify it to Mr. Hurlburt, that the vacancies may be filled by others. Families will be ready for their guests on the morning of the first day of the meeting.

Newspapers circulating among the patrons of the Board will confer a special favor by publishing this notice, without any more particular request for it.

P. H. FOWLER,	GEO. H. FISHER,
W. J. BACON,	SAMUEL THOMPSON,
N. H. DERING,	SPENCER KELLOGG,
HIRAM HURLBURT,	J. WYMAN JONES,
WILLIAM WALCOTT,	JOHN F. SEYMOUR,
	Com. of Arrangements.

UTICA, July, 1855.

AMERICAN BIBLE SOCIETY.—At the stated meeting of the managers on the 5th inst., letters were read from Mr. Righter, of Constantinople, stating the demand for the Scriptures among the soldiers of the French army, and the increasing interest of the Turks in the Bible; from Rev. Messrs. Goodell and Riggs, of Constantinople, returning thanks for the aid this Society has rendered in publishing the Scriptures in the East, showing the beneficial effect of the reading-room and Bible depository opened at Constantinople, and stating that $3,000 will before long be wanted to complete the publication of the Armeno-Turkish Bible, from Rev. Eli Smith, D.D., of Beirut, saying he had completed the translation of the Arabic Testament; Dr. Robinson, from the Committee on Versions, also read a more recent letter from Dr. Smith, stating that since the completion of the Arabic Testament, the Pentateuch and several of the smaller books of the Old Testament have been translated, from Rev. W. Lobscheid, who was Interpreter to the Commission from the United States to Japan, recommending the translation of the Scriptures into Japanese.

ALEXANDRIA, LA., June 22, 1855.

EXECUTION OF SIX NEGROES.—Mr. Wise, the sheriff of this parish, executed to-day the six slaves concerned in the murder of Mr. Walters, late overseer on the plantation of E. H. Flint. At an early hour of the day a large number of persons collected at the place designated for the execution, and at 12 o'clock, when the murderers ascended the platform of the scaffold, at least one thousand were present. The culprits were firm in their steps, and neither trembled nor appeared alarmed at their awful situation. One of them addressed the persons present in a few words, advising those of his own class to beware of the temptations that frequently are placed before them—to lay aside all malice from their hearts, and trust alone in the Divine Being. A few minutes after twelve o'clock the caps were drawn over their eyes, and in another moment they were launched into eternity. Many planters sent their negroes to witness the execution, and the awful sight appeared to create a great sensation among them.

COMMERCIAL AND FINANCIAL.

WITH the month of June another season's business has closed. In the commercial and financial world, it is always *spring* until July, and always *fall* from thence to January. Since the opening of the present year, the condition of the country has greatly improved. On the first of January, money was worth from 12 to 24 per cent. per annum. To-day, capital is abundant at from 5 to 10 per cent. Stocks and bonds of almost every description have taken an unprecedented *jump* upwards. In many cases the advance has been from 25 to 40 per cent. Real estate, always sensitive to the least change in the money-market, was in January poor property on which to make negotiations. Now, good real estate is in demand at high prices. At no time in the history of New-York was it ever more valuable. Owners, however, do not seem disposed to make sales. The transactions at auction have not been as great as at some other periods. This is owing, probably, to the fact that our large capitalists have been investing in stocks and bonds, on which large profits have been made. Eligible lots for mercantile purposes are now in demand above the Park, both on Broadway and in the streets leading to the North River. Many lots have advanced in value from fifty to one hundred per cent. within a short time. The improved condition of stocks and real estate has had a favorable influence on the value of merchandize. Our manufacturers of woven fabrics, of almost every description, are obtaining better prices. Woollen goods, however, are, many of them, sold below cost, but still at from 5 to 10 per cent. more than they would bring four months ago. Cotton, the great article of export, has advanced from 15 to 20 per cent. since January, and many predict much higher prices when the full influence of the favorable change in the money-market shall be felt all over the country. Lenders of money who, six months ago, were dispensing their favors with lordly complacency, *now* desire to be remembered for what they *have* done. Borrowers who then paid from one to two per cent. per month for the use of money, strangely forget their "obligations" in such quarters. Our bank parlors present a more *business-like* appearance. There is less bowing and scraping, less smiles and compliments, than formerly, but more real civility and promptness. If a man don't take off his *chapeau* as he enters the door, it is all the same, *provided* he has in his hand, instead of his hat, a lot of good business-paper. Nothing is said now to a house in "good standing" about waiting to have their offering *go before the board*. If the paper is good, the money is obtained, and the parties separate about their business, without being requested to "call again" for a decision. During the whole of the past six months our merchants have been hauling in sail. Contraction and liquidation have been the order of the day. Those who have heretofore done too much business have made up their minds to do less and do it better. Country merchants who have asked for twelve months credit have been disappointed. They have, therefore, bought less, and intend to pay more promptly. Importers who have so frequently got their "fingers burnt" by sending out "second orders," have taken a more prudent course the past season. With small stocks on hand they are now well prepared for a good fall trade. Their importations will be liberal, but not as large as formerly. Our railroads, also, have vastly improved their condition. Their managers have made up their minds that *borrowing* of Peter to pay Paul don't reduce their indebtedness, and that making dividends with other people's money is not good financiering. Hereafter they will wait, probably, until the money is EARNED before it is divided among their stockholders. Sound policy that, and one which will soon make railroad stocks, as an investment, second to no other. The business of insurance has also greatly improved. Our underwriters now do not, as formerly, take every risk that is offered. A fair discrimination is made, and good premiums are obtained. The great losses of the last two years have had a salutary influence.

We have thus glanced at our commercial and financial condition, and at the favorable changes which have occurred, that we may know how we stand—that the books may be posted and balanced, and our readers prepared for discreet and intelligent action the coming season. The prospect for the fall, it cannot be concealed, is bright. Our crops in the aggregate, will probably be more abundant than ever, and the condition of the foreign market will doubtless be such that prices will continue to rule high. Money will also be abundant—more so than it has been for years. If the foreign war should be concluded, we shall probably, as a nation, be more prosperous than ever before. Let our business-men then, act with caution—not forgetting the lessons taught the past two years. Let them remember that SAFETY should be the *law* of every transaction.

The foreign exchange market has taken a favorable turn downward. The variation, though not great, is important. Lower rates are anticipated. Commercial bills sell at 8¼ to 9¼. Bankers bills 9¼ to 10⅛—mostly at 9⅞. The increased demand abroad for our stocks and bonds will keep exchanges down, and bring them soon, doubtless, below specie point. The official Bank Statement for the past week presents the following changes:

Increase of Loans	$2,266,067
Decrease of Specie	259,052
Increase of Circulation	346,950
Increase of Deposits	3,742,878

The large variation in the items of Loans and Deposits is owing mainly to the movement in the Bank of the Manhattan Company, the fiscal agents, in this city, of the State of New-York. The Bank, by reason of the recent negotiation of the new loan of the State, the proceeds of which were paid in on the 30th June, made the following changes in its weekly statement:

MANHATTAN BANK.	Loans.	Specie.	Deposits.
June 30	$4,554,611	$1,200,713	$2,841,549
July 7	5,321,146	1,778,327	6,129,457
Increase	$966,535	$577,614	$2,287,908

The line of Loans is now within a few thousand dollars of the statement of August 6, 1853, when the system of weekly averages first went into operation. The specie basis, however, has since been greatly enlarged, and the Deposits have increased about 22 per cent.

Bank Stocks are generally held for permanent investment, and hence they form but a small part of the stock operations of the day. In some cases the shares of a bank are not brought into the market once in a year, others only occasionally. The advance in quotations during the past few weeks has been steady, showing renewed confidence in them as dividend paying shares. The sales last week were as follows:

Union Bank	120	Mech. Bk. Asso	103
Metropolitan	109a109½	Continental	105¼a106*
Bk. St. New-York	108	Shoe and Leath.	105a107
Bk. N. America	106a107	Corn Exchange	104⅝
Bk. America	112a112½	Hanover	99
Bank of Commerce	109	Ohio L and Tr	98a100

*A dividend of 4 per cent. has been paid by this Bank since our last.

NOTICES.

A CONTRIBUTION Sermon in aid of the American Widow's Relief Association will be given Sabbath evening, July 15th, by the Rev. DANIEL M. L. QUACKENBUSH, of Fishkill, in the Dutch Reformed Church, Ninth st.

Owing to the great distress existing in many families, the Trustees respectfully ask ministers generally to notice this appointment, and that the friends of the poor Widow and Orphan will avail themseves of this opportunity to hear a talented Preacher, and add a mite towards the relief of suffering humanity.

President—JOHN P. TREADWELL, St. Nicholas Hotel,
Treasurer—THOMAS McELRATH, Nassau Bank.
Secretary—ALEXANDER ROBINSON, No. 114 Greene st.
Board of Trustees for the Association—Thomas McElrath Nassau Bank, or No. 17 Spruce st. Frederick Cook, No. 3 College Place; Wm. H. Burroughs, Irving House; John S. Roberts, No. 25 Henry st.; Wm. D. Murphy, No. 233 Henry st.; Solon Robinson, No. 114 Greene st.; Lambert Suydam, No. 183 Waverly Place; Stephen Cutter, No. 190 Twelfth st.; John P. Treadwell, St. Nicholas Hotel; Charles L. Frost, No. 105 Clinton Place; Geo. W. Browne, No. 8 East 15th st.; William Truslow, No. 39 Second av.; James B. Colgate, No. 114 East 31st st.; Joseph Curtis, No. 47 Lexington av.; C. Dinsmore, No. 240 Ninth av.; Wm. B. Allen, No. 42 East 24th st.

Donations of money or clothing much needed, and will be gratefully received at the Secretary's office, No. 114 Greene St.

HAMILTON COLLEGE COMMENCEMENT.—The commencement at Hamilton College, Clinton, N. Y., will be held on Wednesday, July 25th.

Sunday afternoon, July 22d, Rev. Wm. S. Curtis, the recently-elected chaplain, and professor of moral philosophy, will deliver his inaugural address.

The address before the Society of Christian Research will be delivered Sunday evening, July 22d, by Rev. Henry M. Field, of New-York.

Prize declaration on Monday evening, July 23d, by members of the lower classes.

Oration before the Alumni, by Rev. Samuel Hague, D. D., of Albany, and poem by Rev. B. W. Dwight, of Brooklyn, Tuesday afternoon.

Oration before the Literary Societies, by Hon. John Fine, of Ogdensburg, and poem by Francis M. Finch, of Ithaca, Tuesday evening.

FREE CHURCH IN AUBURN, N. Y.—The brick chapel on Water st. Auburn, N. Y., will be opened as a FREE CHURCH Sunday July 15th, services at 10½ A. M., and at 7½ P. M. Discourses will be delivered by Rev. L. D. Mansfield, who will statedly preach there.

Those who desire to promote *Christianity* without *Sectarianism*, and aid in the attempt to establish a FREE CHURCH in Auburn, are invited to co-operate in this effort.

ACKNOWLEDGMENT.—The subscriber would hereby publicly acknowledge the many tokens of confidence and affection received by him during a ministry of nearly twelve years among an indulgent people. Instances of individual kindness and liberality lie in thick clusters enshrined in his memory, and bring him into frequent and refreshing fellowship with loved ones departed, and with others who are still contending by the way. Without the chilling parade of ostentatious giving, some among his people have exemplified a noble liberality. Nor are cheering expressions of kindness and attachment confined to individuals. A gratuity of $100 voted by the Society at their Annual Meeting in Feb. 1854, and again in Feb. 1855; and their action at a Special meeting recently called for the purpose, by which they have in due form added $200 to their stipulated salary, and made the whole payable in more convenient sums, evince a spirit of liberality and good will on the part of the Society, as such, fitted both to gratify and encourage a pastor. By these unsolicited acts, the Society fully sustains its reputation for exciency and liberality, and furnishes a worthy example for imitation. May the Lord cause rich spiritual blessings to descend upon the people who have thus devised liberal things, and by liberal things may they be established. LAVALETTE PERRIN.

GOSHEN, June 30, 1855.

ANNIVERSARY AT BANGOR. The Anniversary of the Theological Seminary at Bangor takes place on Wednesday, July 25th. The examination of the classes will commence on the Monday previous, and continue till Tuesday noon.

The Anniversary Exercises of the Rhetorical Society will be on Monday evening.

The Sermon before the Alumni will be by Rev. Henry T. Cheever, of Westbrook, Conn., on Tuesday afternoon.

The Address before the Societies will be on Tuesday evening, by Rev. J. P. Thompson, of the Tabernacle Church, New-York.

The Anniversary Exercises by the Senior Class will be on Wednesday forenoon.

Provision will be made, as usual, for the entertainment of the Visiting Committee and other clergymen from abroad. They will please call for direction at the book store of Mr. E. F. Duren.

Twelve weeks from the Anniversary (October 18th) the next term of study at the Seminary will commence, and will continue nine months.

Bangor, July 3d, 1855. E. POND.

The Regular Monthly Meeting of the Board of Managers of the New York Sunday-School Union, will be held on Wednesday, 18th inst., at half-past four o'clock P. M., at the Room over S. S. Depository, (entrance on Park Row.)

NATHAN LANE, Rec. Sec.

THEOLOGICAL DEPARTMENT OF YALE COLLEGE.—A Meeting of the Alumni of the Theological Department of Yale College will be held at the Theological Lecture-Room on Wednesday, July 25th, at 3 o'clock, P. M. Important business will be brought before the meeting; and all who have been connected with this department of the College are invited to attend.

345-346

CHURCH OF THE PURITANS, UNION SQUARE.—Rev. Leonard Bacon, D.D., of New-Haven, is expected to preach in this church next Sabbath, 15th inst. Services will commence at 10½ A. M., and 7½ P. M.

AMHERST COLLEGE.—The class of 1835 will meet at the Senior Recitation Room in the Chapel, on Wednesday, August 8th, at 8 o'clock A. M., the day before commencement. The members of the Class are invited to be present, or send in their notices. Per order.

MARRIED.

SEYMOUR—MORSE.—In Triangle, N. Y., on the 28th ult., by Rev. H. W. Gilbert, Rev. Bela Newton Seymour, of East Granville, Mass., to Miss Emily, eldest daughter of Deacon John Morse, of the former place.

Mr. and Mrs. Seymour expect soon to embark for the Marquesan Islands, to labor under the patronage of the American Missionary Association.

DIED.

MOORE—In Boylston, Mass., May 10th, deacon Wm H. Moore, aged 59 years. But few men, in a limited sphere, have commended more respect, enjoyed more fully the confidence of their fellowmen, or been more useful than deacon Moore. For years previous to his last sickness, the interests of the town were repeatedly entrusted to his wisdom and integrity, and few men with more fidelity and acceptance have discharged the responsible duties devolving upon them. In the church he was equally faithful and acceptable in the performance of Christian duties. The eleven last years of his life have been years of suffering, during which he has evinced strong faith in his Redeemer; and in his severest sufferings, bowed with patience and resignation to the Divine will. Though his death is the cause of mourning to all who knew him, yet his wife and children alone fully appreciate his worth; and while they rejoice in the evidences which they have of his piety and consequent salvation, still they mourn most deeply the loss of a prudent counsellor, and a kind and faithful husband and father. S.

WELLS—In Buckland, June 27th, Barnabas Wells, aged 62 years.

ESTABROOK—In Knoxville, Tenn., June 1st, Joseph Estabrook, aged 63 years, the first Professor of Languages in Amherst College.

WOODBRIDGE—At Auburndale, Newton, Mass., June 21st, Mrs. Catharine S. Woodbridge, wife of the Rev. Jonathan E. Woodbridge, aged 48 years. Her death was as calm and peaceful as her life had been quiet and serene. Through a period of weakness, protracted for months, no murmur of impatience was ever known to escape her. As she lived the life, so she died the death of a Christian.

HOWELL—In Blooming, Orange county, N. Y., June 20th, 1855, Deacon Hezekiah Howell, aged eighty-six years and ten months, an elder of the Congregational church of Blooming Grove for over fifty years.

WEST—On the 21st of June, at the home of her parents in Fairport, Monroe county, N. Y., Martha Hayes, wife of James M. West, of this city, aged 26 years. She was the third daughter of an interesting family, who one after another have been cut down in the bloom of life by consumption, leaving parents and numerous friends to mourn their early loss. They have left bright evidence that they have gone to a happier heavenly home, where sickness and sorrow are unknown. WM.

AVERY—In Columbia, Ct., June 24th, Julia S., wife of Rev. F. D. Avery, aged 32.

WILSON—At sea, May 30th, on board the packet-ship New World, on her late voyage to Liverpool, Mr. John B. Wilson, of Brooklyn, L. I., in the 29th year of his age.

THAYER—In St. Johnsbury, Vt., Mrs. Charlotte Paddock, wife of Rev. Wm. W. Thayer, on the 29th June, of consumption, aged 34.

PALMER—May 28th, at the residence of his father, in Newark, N. J., of lung fever, Wm. B. Palmer, aged 21 years 7½ months, son of Rev. Elliott and Florilla S. Palmer, recently of West Stafford, Ct.

BUSINESS NOTICES.

MR. THEODORE B. HOWE is no longer an agent for this paper, and his receipts will not be acknowledged at this office. 343-tf

HOLLOWAY'S PILLS.—Why are we sick? If it were possible to have a collection of ladies, (similar to a baby show,) a premium of $10,000 would be given could any be found as healthy or vigorous as those who have taken these Pills. Sold at the manufactories, No 80 Maiden Lane, New-York, and No. 244 Strand, London, and by all Druggists, at 25 cents, 62½ cents, and $1 per box.

A CARD.—To those desiring my services in Musical Conventions and teachers' Institutes. I wish to say that I shall not be able to make any additional engagements until after the 1st of January, 1856, as, with the exception of the time already promised, I shall be closely occupied in the preparation of a book of church music, in which I hope to develop whatever may be peculiar in my system of class and choir teaching, and vocal training.

Communications may be addressed to the care of my publishers, Messrs. Mason Brothers, William Hall & Son, and Firth, Pond & Co., of New-York, and Oliver Ditson, and George P. Reed & Co., Boston, or during the summer to myself at my residence, Willow Farm, North Reading, Mass. GEORGE F. ROOT.

NEW-YORK, July, 1855 345tj

HOLLOWAY'S PILLS have the greatest sale of any medicine in the world. They act upon the vital organs of the body, purify the blood, give a healthy tone to the stomach and vigor to the system. Sold at the manufactories, 80 Maiden Lane, New-York, and 244 Strand, London, and by all druggists, at 25 cents, 62½ cents, and $1 per box. 345

FETRIDGE & Co. are the proprietors of that world-renowned cosmetic, the "BALM OF THOUSAND FLOWERS," the only article ever yet discovered that will beautify the complexion, leaving the skin pure, soft, and white. It gives a pearly whiteness to the teeth and a delicious fragrance to the breath. Price, only 50 cents. For sale by all druggists throughout the United States and Canada.

Franklin Square, (Harpers' Buildings,) New-York. 341-366w

HEGEMAN, CLARK & Co., (late Rushton, Clark & Co.) GENUINE MEDICINAL COD LIVER OIL. The firm of Rushton, Clark & Co. being dissolved by the death of Mr. Rushton, their Genuine Cod Liver Oil is now prepared only by their surviving partners and sole successors HEGEMAN, CLARK & Co.,

Chemists and Druggists,
165, 273, and 811 Broadway.

841-344-w

GENTLEMEN AND TRAVELERS.—See advertisement of Hand-book on Homeopathy. 345*

1855.—OIL-SOCKETS with GREASE-DRILLS, for oiling carriage wheels easy and with dispatch. They clean the bearings of the axles also, without taking off the wheels! Can be set in the hubs of all kinds of wagons and wheels. Expense when set complete, $1 per wheel, and warranted. RIGHTS for sale.

This a safe and lucrative business in any and every place, and for a long time, for these are going into general use.

DR. A. C. GARRATT, the Patentee,
No. 80 Friend street, Boston.

349-346*

FEVER AND AGUE.

A CURE CERTAIN, SPEEDY AND SAFE.

DESHLER'S ANTI-PERIODIC PILLS exert a marked, specific, and almost *infallible anti-periodic power*, by which they *neutralize the periodical and constant recurring attacks* which characterize Fever and Ague. The *law* by which the remedy acts overpowers the *law* of the disease.

While they thus manifest great activity and power, they are *yet perfectly harmless*. A well person (even if an infant) may take great quantities only without inconvenience, but *without seeming effect of any kind*.

They never disagree with the weakest stomach—almost instantly restore appetite, and break up that distressing sense of bodily prostration which always accompanies this disease.

They may be taken without regard to age, sex, diet, or drink, and on journey as safely as at home.

They are not only anti-periodic, but anti-bilious also.

They contain no salt of mercury, arsenic, or quinine.

They are *not liquid*. There is no danger of loss by evaporation or by coming in contact with clothing.

They are *perfectly portable*. A dozen boxes may be put in a Seidlitz Powder box. One box *may be sent by mail* to any part of the Union for six cents, except California or Oregon, or to those places for twelve cents.

They are *tasteless and without odor*. All other remedies for the disease are bitter and nauseous and are taken with difficulty by children or delicate persons.

Owing to the floods of quack medicines with which the country has been deluged, and which have proved so uniformly worthless, the discoverer of this remedy has long hesitated to come before the public. Having regard for his character, he has been unwilling to be classed with the pretender who, undertaking to cure all complaints with one remedy, miserably fail to cure any; and he has feared that the public, which has been so often shamefully deceived, would deny him its attention. He relies, however, that the following certificates will entitle him to their attention

JOINT CERTIFICATE FROM

The Hon. WM. A. NEWELL, M.D., late member of Congress from New-Jersey, and A. D. NEWELL, M.D., an eminently successful Surgeon and Physician, of New Brunswick, N. J.

TO PHYSICIANS AND THE PUBLIC.

"Having extensively used 'Deshler's Anti-Periodic, or Fever and Ague Pills,' in our practice, we take pleasure in stating thus publicly our experience of their efficacy. We have used them in hundreds of cases of Fever and Ague, and have never known a person to have a second chill after commencing with them, and as they contain no Salt of Arsenic or Quinine, the former of which sometimes operates so deleteriously as an ACCUMULATIVE POISON, we consider them a safe and valuable remedy, that ought to be within reach of every family that has chills and fever. To our professional brethren we deem it proper to say, that we have been made acquainted with the composition of these Pills, and find them strictly a *scientific preparation*. Moreover, as they are prepared by an Apothecary of more than twenty years' active experience, we can vouch that they are skilfully compounded. We earnestly commend them to the notice of the profession, and believe they will cure after all usual remedies have failed.

WM. A. NEWELL, M.D.,
A. D. NEWELL, M.D."

In their own State, both these gentlemen have an extensive practice, and enjoy to an enviable degree the confidence of the public. There they would obtain universal credit. But as we desire to prepossess every citizen in the United States with our truthfulness and good faith, we subjoin the following note from a gentleman known and reverenced throughout the Union, the Hon. THEODORE FRELINGHUYSEN, LL.D.

NOTE FROM THE HON. THEODORE FRELINGHUYSEN.

"From the professional character and reputation of Drs. Newell, above named, and the esteem in which they are held, with Mr. Deshler, are held in this State, I take pleasure in stating that any representations made by them are worthy of public confidence. THEO. FRELINGHUYSEN."

New-Brunswick, N. J., Jan. 24, 1854.

Also, read the testimony of R. B. Coleman, of the Astor House.

ASTOR HOUSE, Dec. 15, 1854.

"CHAS. D. DESHLER, ESQ.—Dear Sir: I will not claim the $500 you agreed to give me if your medicine did not cure me, being sufficiently remunerated by a perfect recovery. I was troubled for several months with jaundice, bilious fever, and fever and ague. Your Pills performed a perfect cure by their use through a single course. They were recommended to me by a friend, to whom I feel greatly obliged. I shall recommend them with perfect confidence in all cases of a similar character.

"Truly yours, R. B. COLEMAN."

Rev. R. L. FRASER, Pastor M. E. Church, communicates the following:

"C. D. DESHLER.—Dear Sir: We, the subscribers, citizens of the village of Frankfort and vicinity, while we would scrupulously withhold our commendation from any useless article, feel promptly ed by duty and gratitude, to acknowledge and certify the virtues of your Anti Periodic Pills. Having used them in our families, it is no more than an act of justice to you, sir, to say, that our expectations were more than realized. Our chills and fever were immediately overcome, and our appetites and health restored by their mild but potent agency; and we hesitate not to say, that in the cure of Fever and Ague, it is our *honest* opinion they far exceed every other medicine with which we are acquainted. We cordially recommend them to all suffering from this most disagreeable disorder.

J. W. DAVISON,	E. M. PIERSON,
JOHN WILLIAMS,	HIRAM ELLWOOD,
JAMES HESS,	SAMUEL PHILLIPS,
E. M. TISDALE,	JOHN D. STERING."

"DEAR SIR:—Three of the above subscribers are worthy members of my church; and all of them are persons of good judgment, respectability and truth. And what is more, I have reason to know what their certificate is true.

"Yours truly, R. L. FRASER,

Pastor M. E. Church, Frankfort Circuit, Black River Conferedee.

Frankfort, Sept. 2d, 1854.

Sold by C D Deshler, agent, at the Depot, 341 Broadway, New-York. Also by Clickener & Co., S. Paul & Co., Stebbins, Morgan & Allen, Olcott, McKesson & Robbins, C. H. Ring, A. B. & D. Sands, Bush & Gale, and F. C. Wells & Co. Also by E. T. Bedell, Albany; John Gilbert & Co., and T. W. Dyott & Son, Philada.; Burr & Ferry, Boston; Wright & Co., New-Orleans; and by all respectable dealers everywhere. 344-tf

ST. VITUS' DANCE.—It will, no doubt, be gratifying to those who have children or friends afflicted with this disease to hear that they can be cured by calling on the undersigned, who has a remedy that is sure and harmless. It is an outward application. There will be no charge whatever until the patient is cured. The best of references will be given.

W. J. M. FISH,
272 Fulton st., Brooklyn.

339-390*

DR. GOURAUD'S ITALIAN MEDIDATED SOAP positively cures Tan, Pimples, Freckles, Eruptions, and all skin deformities. POUDRE SUBTILE uproots hair from low foreheads, upper lips, or any part of the body, quickly and safely, warranted. LIQUID and POUDRE ROUGE for pale lips and cheeks, defying detection. LILY WHITE and LIQUID WHITE for sallow, red, bad complexions. HAIR DYE and HAIR RESTORATIVE, keeps hair from falling out, and renders stiff, wiry hair soft, silky, glossy, and curly. Found at the old-established depot of Dr. T. FELIX GOURAUD, 67 Walker street, 1st store from Broadway. 334-346H

N. SWEZEY,
SCULPTOR AND DESIGNER,
Corner of Bowery and 3d street, New-York.
CONSTANTLY ON HAND
THE LARGEST ASSORMENT
TO BE FOUND IN THE WORLD.

333-383c

ARTIFICIAL LEG.—PALMER'S PATENT has now attained a celebrity unparalleled in the history of surgical mechanism. In addition to thirty Gold and Silver Medals awarded to it by scientific societies in the United States, it has, by the unanimous approval of an international council of distinguished surgeons, been honored with the award of the PRIZE MEDAL at the World's Exhibition in London, and also with the SILVER MEDAL (only first-class prize) at the New-York Crystal Palace, for "the best artificial leg." It is manufactured at 378 Broadway, New-York; 376 Chestnut st., Phila.; and Springfield, Mass., by

PALMER & Co.,

383-345

SAVERY'S TEMPERANCE HOTEL, No. 14 Beekman street, near the Park. Kept on the European and American plan. Lodging rooms 25 or 50 cents a day. Meals in the Dining-room, (by Bill of Fare) [334-tf] JOHN S. SAVERY.

GAS, GAS, GAS.—New styles of gas-fixtures for the spring trade, of both modern and antique designs, just out. Wholesale buyers particularly invited to call at the Great Manufacturing Depôt of ARCHER WARNER & Co., No. 376 Broadway.

333-384

HAVE YOU BEECHER'S STAR PAPERS? IS now the prevailing question at the book stores, and the constant and repeated order for new supplies is an unerring indication that it will be

THE BOOK FOR THE SUMMER.

Eighteenth thousand now ready. 345

A BOOK READ, ADMIRED, AND SOLD EVERYWHERE. Whatever differences of opinion there may be in regard to the political or moral tenets of its eminent author, there is but one opinion of

HENRY WARD BRECHER'S STAR PAPERS,
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J. C. DERBY, Publisher, No. 119 Nassau st., New York. 345

IMPORTANT MUSICAL PUBLICATION.

We shall Publish on the 20th of July, 1855,

BAKER'S CHURCH MUSIC, a Collection of Hymn-Tunes, Chants, Sentences, and Anthems, selected and arranged from the Works of both Ancient and Modern Masters, together with many Original Compositions. By B. F. BAKER.

This Work is intended particularly for the use of choirs in churches; but it contains a complete series of elementary studies for schools and classes, together with a variety of pieces suitable for Singing Societies and Musical Conventions.

Much care has been bestowed upon the examples and lessons, which are adapted to the successive stages of progress reached by the pupils; the elementary portion being full, clear, and concise—in harmony with the principles of music, as well as suited to the wants of those learners who desire to obtain an accurate and practical knowledge of the subject.

As a large proportion of those persons both in town and country, on whom the charge of church music falls, are unable to read music with that ease which is necessary to produce true musical effect, and even fail in the true interpretation of the simplest hymn-tunes—so that their performances seem mere exhibitions of physical effort and vocal manipulation—much care has been taken in the preparation of the exercises which are interspersed through the elementary part of the work. They are designed to facilitate the reading of music, and to enable the singer to perform his part with certainty, and, at the same time, with satisfaction to himself and his hearers.

The attention of the reader is invited to the chapters on solfaing, and on the development of the voice. The editor flatters himself that they form a new, as well as important feature of the work.

In the arrangement of the hymn-tunes the editor has endeavored to combine simplicity and good taste, avoiding pedantic difficulties, and yet not falling into feebleness.

The subjects of the hymn-tunes are chiefly taken from the old masters; but as they have been more or less altered to suit them to different forms of metre, it has not been deemed necessary to give the names of the authors.

The hymn-tunes and anthems contributed by professional friends, are printed in their original forms, with the authors' names. The sentences, motetts, and anthems contained in this work will be found adapted to the use of different denominations, on their various occasions of worship. In the hope that this work may meet the wants of choirs and singers generally, the editor respectfully submits it to the candid consideration of the musical public.

Boston: published by JOHN P. JEWETT & CO.
Cleveland, Ohio: Jewett, Proctor & Worthington. New-York: Sheldon, Lamport & Blakeman. Philadelphia: Lippincott, Grambo & Co. St. Louis, Mo.: Keith & Woods.

P. S.—The attention of Music Teachers, and Leaders of Choirs is particularly called to this new and valuable book.

Price, $7 50 per doz., 75 cents single.

By remitting seventy-five cents in postage stamps, we will send a copy by mail, for examination, to any part of the United States. 345-347-ls

"A LITERARY BANQUET."—SO says The St. Louis Republican of that best of all Summer Books,

HENRY WARD BRECHER'S STAR PAPERS.

And so says every one who is so fortunate as to peruse its lifelike pages. 345

HALL'S JOURNAL OF HEALTH.—MEDICATED INHALATION. False in Theory and Inefficient in Practice—The True Nature of Consumption and its Treatment—Testimony to Dr. Horace Green—Barnum and his Babies—Advertisers of

WHAT TO DRINK.

Yes! weary, dull, and dreary 'tis,
To live too temperate, I wis;
But what to drink? the question is.

No burning fever cup is mine,
No corn-distilled nor musty wine
From Scio, Lisbon, nor the Rhine.

God's golden wine!—the deluge bright
Of glowing day and shining night,—
Deeply and long I quaff the light.

And beauty, beauty!—of earth and air,
And every face God maketh fair,—
In dreams of that, I drown my care.

And love, love, love! from lip and eye
I draw and draw a large supply,
Until no more my heart is dry.

And truth—the truth of truth—I drink,
Prostrate beside its ocean-brink,
Until joy's madness is—to think.

But grace!—for this far more than these,
Oh, may I thirst as thirst the trees
For light and rain in showered seas.

These are my wines; and these I pour
Into my soul, and it flows o'er
With rapture, and can hold no more.

H. W. P.

Family Reading.

THE BREAD-AND-BUTTER STRUGGLE.

BY H. C. K.

[CONTINUED FROM OUR LAST.]

THE long years of pupilage were over, and Jesse Reid was on the threshold of professional duty. He had graduated with honor from college, with credit from the seminary, and was now Rev. Jesse Reid, ready for a parish. His mother had not lived to see this happy consummation of her hopes and prayers; she and Aunt Betsey had gone home, and the "old place" had been sold for a few hundreds, which helped to wipe off a debt contracted in the course of his education, and which, in spite of his best endeavors, had yearly increased. It was not long before a church in the pleasant village of Maysville gave him a call, and he settled among an intelligent and appreciating people, who still retained some of the old reverence for the ministerial office.

Reid and his wife (for what young minister is not sure to marry?) began parochial and housekeeping duties with an honest wish to do their best as servants and stewards of God; and though Reid did not marry his wife *for* the parish, he certainly did feel that her position as his wife, gave her marked opportunities of usefulness, which could be safely used without necessary interference with home duties, and which he should have encouraged her to use, had encouragement been needed. They were conscientious and faithful, and both had as few defects of character as a young couple could be supposed to have on their first introduction to married life; indeed they had many strong points, without any great weaknesses to destroy or mar their effect. Jesse, it was true, sometimes dwelt upon what he might and could do under different or more favoring circumstances, as perhaps we are all prone to; at college his dreams of ideal advantages and progress sometimes made the road of toil which he daily trod no royal road to knowledge; it was rough and narrow and very steep; and it was a beautiful review in his seminary life that far-off parish, where the redeeming efficacy of his preaching should cure all sins and comfort all hearts—a garden of the Lord, sweet with spiritual blossomings, and rich in the fruits of grace. But the dreams passed away, leaving the work ever to be done, and their bright fulfilment ever in the future, and Jesse wrought steadily on.

Seven or eight years passed by; years blessed of God to the church and parish over which he presided; years of health and of comfort; children were born and friendships were strengthened—good years, happy years. But while Reid lived without misunderstandings or jars within the boundaries of his little world, changes came in the ministry around him, and at the end of eight years, in the Association of ministers, only four remained of those who belonged to it when he first joined.

Among the new-comers, was Rev. Dr. Hawley, who had fallen, by his own gravity, from a large parish to a small one, and that in a neighboring village, five miles' drive from Maysville. Dr. Hawley was a thin, middle-aged man, with a hooked nose, a restless eye, and a look which seemed to penetrate into the disagreeable wherever it turned; it in fact *did* possess this unfortunate ubiquity to evils; for he was a man of one idea, and through that one idea, as through a bit of bad glass, he saw all objects awry. This idea was ministerial hardship; "hard fields" could not be broached, but he had known harder; "grievances" could not be alluded to, but they would agitate a current full, dammed up in his own bosom; small salaries were a device of Mammon and Satan; the unrequited service of the profession was sufficient to earn the crown of martyrdom, and "poor ministers" was a synonym for brave souls on the altar of sacrifice. Into the ear of Reid—a man of ready sympathies—he poured the history of his wrongs; troubles and trials he no doubt had had, for his life had been a perpetual quarrel with difficulties, but chiefly of his own raising, and therefore the harder to understand and to settle; yet as imaginary disagreements are apt to bring on real ones, and suspected affection to scare up disaffection, he had unquestionably often been the victim of adverse circumstances, and no *less* a victim, because made so by himself. The young minister and the old fell much together, and it was not many months before the leaven of the old began to work in the new.

"Well, wife," said Reid, after a meeting of the Association and a ride home with Dr. Hawley, as they sat before a cheerful blaze in the little study, "well, wife, a minister's life is a hard and unthankful one after all."

His wife was trimming her felt bonnet and made no reply; perhaps she was thinking of her trimming; perhaps not.

"Has Deacon Jewett brought these potatoes?" he asked abruptly. Deacon Jewett had *not*. "I dare say not—ministers can be served at any more convenient season," and there was a touch of bitterness in his tone which caused Emily to look up. He arose, took a turn or two across the room, then planting himself before a small but well-filled bookcase, took a leisurely survey of its contents. "That is a library hardly worth a minister's having," he said, but chiefly for his own benefit. "It is a very choice one," remarked his wife, "and grows every year."

"How much did it grow last year?"

"Not much; but you know it had Judge Hubbard's valuable present the year before." It was perhaps in answer to the ungracious gutteral which issued from his lips, that his wife cheerfully and easily added, "I have a great mind to tell you a secret, Jesse; that the Girl's Sewing-circle are making up a purse to present to their pastor, for him to add some new books to his library." No look or remark was vouchsafed. "Then you can buy those volumes you spoke of."

"I suppose they won't attempt to *dictate* what I must buy," he said.

"Certainly not," replied his wife, disappointed and very sorry at his way of receiving it.

"Ah, wife," he said, "this living by presents is not the thing."

"I do not think we do," she answered quietly, "we have a comfortable salary to live upon, and our presents are expressions of our people's love for us."

"A minister's life is not much more than a bread-and-butter struggle after all," said Reid, "look at poor Hawley and Mr. Styles."

"And yet Mr. Hawley has his daughter at South Hadley, and a son in college. Mr. Styles has a son at college, and how well the family always appear."

"And *how* do the daughters go, pray? *He* could not afford to send them; a rich friend in New-York bears their expenses."

"And I dare say, it is the best thing the rich friend can do with his money," said the wife. "We ought rather to accept thankfully the means than quarrel with the way it comes.

"And Mr. Styles's son keeps himself; he teaches, he peddles, and does anything which comes to hand, poor fellow. This is the way with the minister's sons, and *I* have reason to know it."

This drift of talk had not been uncommon of late, and though a little cloud, no bigger than a man's hand perhaps, it shaded a little the sunlight of the parsonage. Emily felt the change, and it filled her with secret anxiety. "He is getting nervous and run down," she said to herself, after scrutinizing with her clear eye the state of their affairs, and finding no real cause without themselves for her husband's altered tone, and she felt glad their vacation was so near, when they would go to her mother's and recruit on the banks of the beautiful Connecticut. Vacation came, and with it a delightful little trip to a neighboring State; care and labor was left behind as they drove out of Maysville, they and their two little ones, to give themselves unreservedly up to the enjoyment of gay September weather, and her golden harvest among the hills. A fortnight wrought marvels; change of air and scene is a wonderful medicine for the distempered spirit. "I think I shall write that article to-day," said Reid, bounding into his wife's room from a morning walk, "I feel just like it. I should never find the time to do it at home; and I want to write it, it seems to me. I have something to say, now or never!" and he swung about his arms as if a great strength lay in them to do. His wife cordially encouraged the plan, and after breakfast, fixing his desk, dispatching little Jesse to the barn, and taking Amy to herself, she left him alone with his thought. Nothing was heard of him until nearly noon, when he called to her; he looked a little tired, but much gratified. "What success?" she askcd. "Oh, I wrote without a whip or spur," he said; "please hear." Of course it sounded well to his wife's ear, some might say; not of course, for she was as critical, as appreciating, and her interest in the writer made her as ready to admit faults as to admire beauties. Improvements were suggested and made, and in a few days it was sent to a popular review for sale. A speedy answer was returned by the editor, enclosing a bank-note, and bespeaking further communications. The result far exceeded their expectations. It was a gratifying incident. "Now I can buy Neander," said Reid; "there really *is* nothing like trying."

"And we are never likely to try unless compelled to," said Emily; "the bread-and-butter struggle is at the bottom of nearly all great or good efforts."

The books were bought, and both from the long-time wish to own them, and the manner of their coming at last, they were as thoroughly enjoyed as books could well be. It was not many weeks after their return, before Dr. Hawley drove his chaise into the yard and began to untackle his horse, preparatory, Emily saw, to a long sitting; she instinctively shrank from his visit, without perhaps precisely knowing why, and she inwardly chided herself for that lack of cordiality which she could not feel; glad was she when amends were made by her husband's hearty shake of his hand, and equally so, when he withdrew his visitor into the study.

"What have you got that is new!" always came into the course, and when now put, the young minister showed the Doctor his beautiful edition of Neander, and related with great interest how he came to possess it.

"Well, *I* think no minister ought to resort to his pen to eke out his salary," said Hawley, handing the volume with a look of solemn disapproval, "the necessary labor is exhausting enough—killing men and no adequate compensation." And as "instances" were his chief ammunition, they were charged upon Reid with overwhelming power.

"Yes, yes," said Jesse at last, where suffered to reply. "Yes, yes; 'tis too bad, too bad," in a sympathizing and pitying tone, wondering at his own insensibility to the self-inflicted injury while he was writing; it seemed only a pleasant recreation then, writing the article, but had not the Doctor found it to have been a bad principle, a bad precedent, and of course bad in practice!

On the departure of his visitor in the afternoon, his wife entered the study to invite him to take advantage of the fine weather in order to make some distant parish call. "Dr. Hawley is going to quit; he can't stay in that miserable field any longer," was the news which greeted Emily at the study door. She certainly was not sorry.

"Are not fields *apt* to be miserable to him?" she asked. Her husband did not know, he was sure, indeed he did not quite relish the interrogatory.

"Oh, wife," he said following her into the bedroom, "I wish I had more leisure, so as to write occasionally for that Review; there are several subjects I want to take up, but of course it is impossible for us poor ministers to do much in that line; it would soon crush us; preaching and publishing are quite out of the question, and no man ought to be *obliged* to do both."

"And if not obliged, would he probably do them at all?" asked Emily in her very quiet way. Reid complied with his wife's wishes, though seemingly his thought was elsewhere. It was a mild October day; a thin haze hung on the distant landscape; the cricket and grasshopper lingered in the fields; the red sumach berries waved over head, and the dead leaves rustled to the tread. "Let us call at Miss Coe's, for Amy," said her father. The teacher saw them crossing the common and came to the door to meet them. "I never go by without wanting to take a peep at your happy little kingdom," said the pastor.

"It is a kingdom whose rule I should long ago have resigned," said Miss Coe, "if I could have lived without it."

"What a blessing to the children and to the community that you could not," exclaimed Emily. "I believe you have saved the little Carltons since their mother's death, and you are *such* a help to mothers!" tears came into the young mother's eyes, as she remembered in the days of her inexperience, the teacher's valuable hints and suggestions relative to her own dear Amy. Miss Coe smiled. "I love my work," she said cordially, "but——" ah how much of hidden urgency and secret yearning for that rest which it is not good for us to have, lurks often in that little word "but."

The minister and his wife could not then stop to pay the school a visit, so they took Amy, and went on. "Oh," exclaimed Amy, "do let us stop one minute on the brink of this bank and see the men work, they are thick and busy as bees. It was a great relay of Irishmen cutting a path through a rise of the land for the rail-way track. "Shovel-ful by shovel-ful," said the child. "Shovel-ful by shovel-ful—shovel-fuls like faith, Miss Coe says, can remove mountains, and the men are most through."

"That is the way every great work is achieved, Amy," said her father; "little by little, little by little, patient working."

"And I am thinking," said the wife, "of the necessity that urges on all this labor and prodigious results—the bread-and-butter struggle."

"To say nothing of the labors of dear, excellent Miss Coe," said her husband smiling. Amy looked up. "What do you mean by that, mother?" asked the child. "That we are not likely to accomplish much unless we are urged to it by necessity of some kind or other," she answered. "I don't know as I should," whispered Amy.

The afternoon was passing away, and they hastened on, and turned from the highway down a winding lane that led to the cottage of poor Mrs. Blake, an aged saint, who was perfecting for heaven through the ministry of severe suffering. She was dying of cancer. Coming from the light and beauty of the open air, Amy shrank from following her parents into the darkened bed-room where the sufferer lay. "O, mother," she said in an awe-struck tone; and sliding behind her mother she slipped back to the entry, and sat down on the great flat stone before the door. But there was nothing repulsive in the stricken form within the darkened room. Death was indeed gnawing at the strings of life; but the life that death could not destroy was strong within her, and the pastor himself was taught what Divine power there was in the faith which he preached to men.

"And O, sir," said the daughter, "Dr. Parsons is so kind. He comes twice a day to dress mother's breast, and is as tender as a very mother could be."

"I thought you had Dr. Jones," said Emily.

"No, we have the youngerly doctor. Dr. Jones is well enough off, and does not like now to put himself out for such as us, and for such a complaint as mother's. Dr. Parsons is establishing himself, and I reckon he'll soon get all the practice; everybody likes him."

"The bread-and-butter struggle," thought Emily.

On their return home they found a man waiting for Mr. Reid, to take him to go and preach at a religious awakening in a neighboring village. There were hindrances in the way, and he was obliged to decline. "How I should like to go and help brother Gray," said Reid to his wife after tea. "I cannot conceive of anything more delightful than to have leisure to give to just such work as this, and to go into some of our small, poor parishes, and give my services to them, and not *always* have to work *in the traces*.

"And yet I suppose traces are necessary; for if we were at liberty to choose our when and where, would there be much effective work done?" The minister did not always relish his wife's quiet questions. He could not pretend to answer for others, he said; he for his own part he knew *he* should. But he *was* in the traces, and in them was fast becoming a man of mark. His pulpit powers increased every year. His ministry was blessed, not only to his own church and congregation, but the whole village and the region around felt the weight of his influence, and his few writings attracted the attention of learned men.

In this stage of his usefulness and promise an uncle died abroad, and Rev. Jesse Reid became a man of property. Congratulations, as are common on such occasions, poured in on every side. "How fortunate!" "What a capital thing for him!" "Great luck!" "Very providential!" were copiously uttered. And many a poor brother, we doubt not, turned away to sigh in secret over the sad necessity of his plodding still.

. . . . . .

Several years pass away, and we come back to the region of his early labors and first fruits. "Where is Rev. Jesse Reid now?" is naturally asked.

"He has bought a beautiful place in ——, and lives on it," is the information.

"And what is he doing?"

"Laboring under the curse of a large property," is the brief and caustic reply.

"A man of large promise ten years ago," adds another. "Now both his talents and his usefulness have about disappeared; in fact, I never knew a young man to become eminent in his profession, or of any marked value in the world, who was not *obliged to work*. Men in easy circumstances *may* hold their own—it is about all we can expect from them, and ten to one if they do that."

The bread-and-butter struggle, then, of which men and women so universally complain, has its uses. If it does some damage, it does infinitely more good. Is it not the creative power of the world? The inheritance of a *lost* Paradise, does it not unlock to us many of the blessings of a Paradise *regained?*

HEART BURDENS.

BY HARRY HUNTER.

CARRIE HART was a sweet girl of only thirteen summers, whose pious parents had died in her infancy, and left her to the care of a kind, but worldly uncle. She had grown up among scenes of fashion and frivolity, surrounded by kindness, and allured by specious pleasures, but her simple, rustic nature had kept itself free from the polluting taints of fashionable sin.

And yet Carrie was not a Christian. Often did she hear within her breast the gentle reproaches of a troubled conscience, and often would she have given worlds had she possessed them, for the sweet hope of happiness beyond the grave.

Soon after her twelfth birth day she was sent by her friends to a seminary in a distant village, where she might prosecute her studies without trouble or molestation. This retired and pleasant life suited Carrie much better than the bustle of her city home; and by strict attention to study, and gentle, loving demeanor, she soon gained the affections of her teacher and schoolmates. Term after term she labored, and vacations brought only grief to her, for it was only then that she was compelled to part—sometimes forever, for aught she expected—from trusting, cherished friends.

At the period from which we started, Carrie's room-mate and dearest companion was a girl named Celia Dayton, whose warm heart and genial nature had drawn her instinctively towards the lone orphan, and who united all Carrie's amiability with the true refinement of ardent piety.

Celia loved Carrie as her own sister, and earnestly did she desire that one so lovely and so dear to her should partake of the blessing which she prized so highly, and drink at the fountain which flowed so sweetly and so freely for her.

It was a beautiful Sabbath evening in the early part of summer, and Celia sat in a balcony connected with their rooms reading the Bible, and reflecting upon its spirit-cheering promises. It was beginning to grow dark, and she had just closed the holy book when her friend appeared and seated herself by her side.

"What a lovely evening! and what a charming prospect!" exclaimed Carrie.

"Glorious!" replied Celia, warmly. "Somehow, whenever I look out from the balcony, it reminds me of those beautiful words of the psalmist: 'The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters.' Every time I look down into that picturesque valley, with mountains on both sides, where that clear brook floats along so gently through the clear meadows, I can't help thinking of this."

"It only makes *me* unhappy *now* to look at them," sighed Carrie, "because we must leave them so soon. I overheard one of the teachers saying just now that this term closed in two weeks, and then we shall all go home, to stay during the long summer vacation. Oh, Celia, I can't bear to think of parting with you! Perhaps something may happen so that you or I cannot come back!" and the orphan girl threw her arms around her companion's neck and burst into tears.

"I hope not," answered Celia, soothingly.

"Oh, you can't think what a weight there is *here* whenever vacation comes," sobbed Carrie, laying her hand upon her beating heart; "it seems as if I could not carry it. You don't know how hard it is for *me* to leave friends that I prize so highly."

"I *do* know, for I have just felt so myself," replied Celia, in a tone of tender sympathy. "But Carrie, there *is* a Friend who has promised that He will never leave us nor forsake us, and He will take the load from your weary heart. Why don't you love *Him* Carrie?"

The sorrowing girl answered only with a sigh.

The village bell was ringing for evening service, and the girls arose and prepared for church. Celia said no more, but that night, before she retired to rest, she prayed long and earnestly for the salvation of her dear friend.

Every succeeding day her anxiety for Carrie's welfare deepened, and manifested itself in her tender, earnest demeanor, which, instead of awakening in her friend a spirit of suspicious coldness, as is often the case, seemed to strengthen the bonds of friendship which united their kindred souls. But the two weeks quickly passed, and the painful parting hour came. With a heart almost broken, and a burden of grief almost insupportable, Carrie bade her dearest friend farewell, and Celia, amid her tears, whispered in her ear the tender entreaty that she would give her heart to the Savior.

Amid the gayeties and pleasures of her uncle's house, the orphan soon recovered, in a measure, from her grief, but she often thought of Celia with a sigh, and awaited with eagerness the approach of the time when she should be restored to school and friends again.

Summer's wreaths of emerald at last gave place to the golden drapery of autumn, and Carrie returned once more, and for the last time, to the scenes and associations so dear to her. The friends' meeting was as joyful as their parting had been sad, and Carrie soon forgot her past sorrow in her present happiness. But Celia still longed, prayed, labored for her salvation, and felt an assurance that her prayers would yet be answered. Many a warm desire and ardent wish gushed forth in words of eloquence from the young Christian's heart, bringing tears of regret to the orphan's eyes, and strengthening her purpose to become a Christian, if it were only for Celia's sake.

But as the winter passed, and Carrie's last term at school was drawing to a close, and the time was approaching when she *must* leave forever all her heart held dear, the same heavy sorrow which she had before experienced weighed down her buoyant spirits, and the same undefinable burden rested upon her heart. Often would the tear-drops gush into her eyes when she thought of what awaited her, and fancy stretched for her a lonely path in the mystic future.

Twilight was drawing its silken veil over the cloudless sky of another Sabbath evening in May, as Carrie sat in her room above in silent meditation. But a few days were now to elapse before the dreaded vacation, and she was musing almost despairingly upon the uncongenial life to which she must soon be removed, when a soft hand was laid upon her head, and a sweet voice asked tenderly:

"What troubles you, Carrie?"

The maiden turned, and imprinting a kiss upon Celia's cheek drew her to a seat at her side.

"Oh, this burden—this burden! Celia!" she exclaimed, while tears almost choked her utterance. "It does not seem like grief alone, but it rests down upon my soul like an oppressive weight. Oh, Celia,—if I were a Christian like you, I could be peaceful and happy as you are; but I am a sinner,—I feel it,—and it seems as if all my sins were piled upon my own heart, here; and what a load! I cannot bear it long."

"Carrie, *dear* Carrie, Jesus does not want you to bear it a moment. He died to remove it from your weary soul, and now he is urging you to cast your care upon Him. Oh, give your heart to Him, Carrie, and He will soothe your sorrows and bear your burdens."

Sobs that spoke eloquently the language of that broken spirit were the only response.

Silently they sat for some minutes in the still twilight of that summer eve, Celia's arms thrown around her companion's neck, and her eyes and heart raised to Heaven in agonizing prayer for the one so dear to her, whose head rested upon her shoulder, and whose burdened heart beat rapidly and strongly against her own. Angel messengers of love and mercy from realms of everlasting light, hovered around that silent chamber, and tarried to bear the glad tidings of a spirit's ransom to their bright abode. Nor did they tarry long. Satan's host of tempting thoughts made the struggle a bitter one, but grace triumphed, and the morning beam of the Sun of Righteousness broke in upon Carrie's soul.

"Oh, Celia, life—joy—peace!" was all she could say, but the bright radiance of that tearful eye told of heavenly happiness within. They knelt together, and Celia poured out her overflowing soul in gratitude to God for his answer of mercy to her humble prayer, while Carrie prayed earnestly for the grace, and strength, and courage that come only from above.

A few days after, the orphan girl again and forever bade adieu to that lovely village, and returned to her city home. It was painful to part with her dearest, truest friend, but that burden that had before oppressed her weary heart was removed, and she bowed cheerfully to the decree of Providence that called her away, resolving to devote her life and her talents to the service of her Master.

Far away in a secluded nook of a little burying-ground in one of our Western villages, many a grateful pilgrim drops the tributary tear upon the grave of one who had lived to minister light to the darkened and hope to the despairing, and to lift from the sorrowing heart the wearisome burden of sin, but who, in the midst of her missionary work, was smitten by insidious disease, and with cheerful submission and triumphant hope,—leaving husband, children, all, in her Savior's keeping,—hastened to her "Father's house in the skies." A plain headstone marks her resting-place, with the simple incription, "*In Memory of Carrie.*"

Let not this simple story fail to inculcate and impress its instructive moral. The same kind Redeemer who answered Celia Dayton's prayer, now says to every youthful Christian, "Whatsoever ye shall ask the Father in my name, he will do it," and the same Savior who poured such a flood of light and happiness into the spirit of Carrie Hart, now, with all the melting tenderness of eternal love, addresses to every kindred heart the earnest entreaty: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

The *Opinione* of Turin states that the thirty-four monastic orders which are to be suppressed in Piedmont in consequence of the new law, possessing 331 houses, inhabited by 4,543 persons. Cardinal Antonelli has addressed a new note to the Piedmontese Government on the subject.

A PARENT'S PRAYER.

BY REV. LEONARD WITHINGTON, D.D.

At this hushed hour, when all my children sleep,
Here in thy presence, gracious God, I kneel;
And while the tears of gratitude I weep,
Would pour the prayer which gratitude must feel;
Parental love! O, set the holy seal
On these soft hearts which thou to me has sent;
Repel temptation, guard their better weal,
Be thy pure spirit to their frailty lent,
And lead them in the path their infant Savior went.

I ask not for them eminence or wealth—
For these, in wisdom's view, are trifling toys;
But occupation, competence, and health,
Thy love, thy presence, and the lasting joys
That flow therefrom; the passion which employs
The breasts of holy men; and thus to be
From all that taints, or darkens, or destroys
The strength of principles, for ever free;
This is the better boon, O God, I ask of thee.

This world I know is but a narrow bridge,
And treacherous waters roar and foam below;
With feeble feet we walk the wooden ridge,
Which creaks and shakes beneath us as we go;
Some fall by accident, and thousands throw
Their bodies headlong in the hungry stream;
Some sink by secret means, and never know
The hand which struck them from their transient dream.
Till wisdom wakes in death, and in despair they scream.

If these soft feet, which now these feathers press,
Are doomed the path of ruin soon to tread;
If vice, concealed in her unspotted dress,
Is soon to turn to her polluted bed;
If thy foreseeing eye discerns a thread
Of sable guilt, impelling on their doom,
Oh, spare them not—in mercy strike them dead;
Prepare for them an early, welcome tomb,
Nor for eternal blight let my false blossoms bloom.

But if some useful path before them lie,
Where they may walk obedient to the laws,
Though never basking in ambition's eye,
And pampered never with the world's applause;
Active, yet humble, virtuous too, the cause
Of virtue in the dwellings where they dwell,
Still following where thy perfect spirit draws,
Releasing others from the hands of hell—
If this be life, then let them longer live; 'tis well.

And teach me, Power Supreme, in their green days,
With meekest skill, thy lessons to impart—
To shun the harlot, and to show the maze
Through which her honeyed accents reach the heart.
Help them to learn, without the bitter smart
Of sad experience, vices to decline;
From treachery, falsehood, knavery, may they start
As from a hidden snake; from woman, wine—
From all the guilty pangs with which such scenes combine.

How soft they sleep, what innocent repose
Rests on their eyelids, from older sorrows free!
Sweet babes, the curtain I would not unclose,
Which wraps the future from your minds and me.
But, Heavenly Father, leaving them with thee,
Whether or high or low may be their lot,
Or early death, or life await them—be
Their Guardian, Savior, Guide, and bless the spot
Where they shall live or die; till death, forsake them not.

Though persecution's arches o'er them spread,
Or sickness undermine, consuming slow;
Though they should lead the life their Savior led,
And his deep poverty be doomed to know;
Wherever thou shalt order, let them go;
I give them up to thee—they are not mine;
And I could call the swiftest winds that blow
To bear them from me to the Pole or Line,
In distant lands to plant the Gospel's bleeding shrine.

When as a scroll these heavens shall pass away,
When the cold grave shall offer up his trust,
When seas shall burn, and the last, dreadful day,
Restores the spirit to its scattered dust,
Then, thou most merciful, as well as just,
Let not my eye, when elements are tossed
In wild confusion, see that darkest, worst
Of painful sights, that ever parent crossed;
Hear my sad, earnest prayer, and let not *mine* be lost.

SIMON SAYS.

"No doubt you have thought strange of it, and have needed some explanation." No, I assure you, madam, I replied, it being none of my business, I have thought nothing about it. "But there have been remarks," persisted mine host, with a half fearful, half troubled air, and she proceeded with the explanation. Remarks! indeed, thought I, too indignant to listen to half she said—indignant that she should include me in the corps of self-constituted police, whose assumed business it is to watch over, and criticise other people's affairs—indignant that she should so recognize my right to such intrusion into what was strictly a private and domestic matter of her own, even were I capable of it. Remarks! do but see what a fluster they have set you in, soliloquized I, as she continued. A peaceful time of it you will have in this world to be sure, if you are going to be so agitated whenever a dog moves his tongue. Remarks! who would have thought you have no clearer notion of your own rights than to be driven to make your bow to the public with a humble "by your leave, sir," at every turn you make in your own business. I wonder if you ever played "Simon Says," when you were a little miss in pantaletts and pinafore. There is philosophy in that game. Better learn it now if you have not done it before, just to see how like it is, in its subservience to an indefinite, absolute authority—to the dance this Mr. Public is leading you.

Perhaps there are others besides my flustered lady who might be instructed by a glance at a child's play. See, then, a moniter stand before a row of Simon's willing subjects. Simon's commands, through the monitor, they are to obey instantly, implicitly, and to move for no command but Simon's, while the roguish monitor tries by word and gesture to betray them to disobedience. "Simon says turn up," shouts the monitor. All hands are raised while he is speaking, or some dread penalty is the consequence, for the command is issued in Simon's name. "Simon says turn down." All hands are down in a twinkling. "Turn up," again shouts the wicked monitor, suiting his own action to the word, but woe to the heedless one who has dared to stir, for the command was not given under Simon's authority. "*Simon says* turn up." Every hand moves at the instant. "Simon says turn down;" "Turn up; *Simon says* turn up;" "Turn down," fly the commands, rapid and incoherent as the tones of a piano from a damsel's finger ends, and lucky is the little head upon which summary vengence does not fall before the game is ended for failing to move as, and only as, "Simon Says."

I have smiled to myself, then pitied many times to see the great world with its grown-up children playing still that servile game of "Simon Says." You have concluded to do without "help" for the season, or you have taken a foundling under your roof, and you half repent it already—not because it is not just the pleasantest and happiest thing for you and your family which has occurred in it for many a day, but because "the public" does not happen to regard it just as you and your household do. Then you were really frightened into a new hat and trimmings this season, not because your taste or your conscience dictated it, but some *remarks* had reached you. Public opinion against your choice, your sense of right, and your purse. On which side is the highest authority? Your acts give your answer.

If you are content to be so governed while you live I will say no more. I would never drag or urge a slave from bondage against his own will. But if you are getting tired of your master, and are looking around to see if there is escape for you, perhaps I may be pardoned a bit of my own experience in the matter. I played "Simon Says" with distinguished success when a child, and when later Mr. Public was substituted, I did not forget my subservience, till at last, as tyrants are apt to do, he became very imperious, and I, thinking I sometimes understood my own business best, grew restless. Following examples of Revolutionary memory I rebelled. War was the consequence, but whether the besieging clang of the tyrant was so loud that it soon deafened me, or whether he grew discouraged and silent, I have not taken the trouble to investigate, for it amounts to the same thing with me. Since then I can wear Congress boots or patent ties as I please. I can dress my hair in "frivolous curls" or in the other extreme of unostentatious plainness. I even dared to maintain a life of "single blessedness" longer by some years than any subject of public opinion could do, and I assure you I have found indescribable comfort in this independence of popular dictation. My friends, there are gradations of liberty, even in a free country like ours.

J. K. L. M.

THE TRESS OF HAIR.

BY ALBERT LAIGHTON.

A single tress of golden hair;
A sacred relic kept with care;
A memory of one so fair,
That angels left their hymning band
And came to earth, to take his hand
And lead him to the Unseen Land.

But ere he trod the starry way
That leadeth to Eternal day;
As calm and beautiful he lay,
This curling tress of golden hair,
This sacred relic kept with care,
She gathered from his forehead fair.

Oh, lingering o'er the treasure long,
A thousand tender memories throng—
She hears again his cradle song!

And yesternight before she slept,
She pressed it to her lips and wept;
Warm tear-drops down her pale face crept.

While to her aching heart, she said,
"Why mourneet thou that he is dead?
He sleepeth in a peaceful bed;
God called him to a sweet repose;
And he hath slept through winter's snows,
Till now the dewy violet blows

Above his grave—soft mosses spring,
And birds with free and happy wing
All day their heaven-tuned praises sing.

Ah, yes! with joy the April rain
Thrill's nature's breast—but mine with pain
Sigheth, *he* will not come again."

Foreign Miscellany.

THE FREE CHURCH OF SCOTLAND.

THE General Assembly met on the 24th of May. The Moderator, the Rev. Dr. Grierson, of Erroll, preached the opening sermon, from Acts xx. 28. In the course of his concluding remarks he said: "In matters of mere expediency there will be difference of opinion. But, though we cannot see with the eye nor speak with the tongue of angels, let us endeavor to love as saints, and to keep the unity of the Spirit in the bond of peace. If we cannot in all things think aright, let us agree to differ; but let us not cease to love." He then made his acknowledgments for the honor of the chair, and said:

"And now, in retiring from the Moderator's chair, after having constituted this General Assembly, may I count on the usual courtesy accorded to my predecessors, in proposing to you a suitable person to be elected to the office of your Moderator. This I can do with the utmost confidence, as well as with the highest satisfaction, because it is in accordance with the unanimous recommendation of a large meeting of the Commission of the last General Assembly, and, I believe, with the universal feeling of this Church. The beloved brother I am about to name has long been well known and highly respected in this house. He is well acquainted with its forms and the history of its proceedings. He is a man of cultivated talents and varied accomplishments, distinguished alike for theological erudition and literary taste, devotedly attached to the principles and assiduous in forwarding the enterprises of our Church. He has labored in the Lord's vineyard for four and-thirty years, and in all the successive charges he has occupied in cities and in the country, he has proved himself to be an able and a highly-acceptable minister of the New Testament. With a simplicity and dignity of deportment well befitting the ministerial office, he combines much polish, gentleness, and blandness of manner, and great evenness and sweetness of temper. Above all, he is eminently a man of God, full of the Holy Ghost and of wisdom, one who loves and watches for the souls assigned to his care as one who must give an account. He is a man, in short, whom the Church itself, I believe, is as ready to honor as his private friends have been accustomed to admire and love. The justice of these statements will be at once admitted when I say that they refer to the Rev. Dr. James Henderson, minister of Free St. Enoch's, Glasgow, (great applause) whom now I have the honor and happiness to nominate as a fit person to be elected to the Moderatorship of this Venerable General Assembly." (Renewed applause, and general cries of "Agreed, agreed.")

Then the Assembly proceeded to the election of a clerk, in room of the late Mr. Pitcairn. The two candidates proposed were the Rev. Sir Henry Moncrieff and the Rev. J. J. Wood. On the roll being called there voted for Sir H. Moncrieff, 227; for Mr. Wood 139; majority for Sir Henry, 88.

The following is a general abstract, showing the whole sums raised for the various objects of the Free Church of Scotland, for the year from 31st March 1854, to 31st March, 1855:

I. Sustentation Fund	£100,467 17 4
II. Building Fund	34,175 12 2½
III. Congregational Fund	85,910 1 2½
IV. Missions and Education	61,797 3 3
V. Miscellaneous	25,759 15 3
Total	£308,050 9 8

THE SUSTENTATION FUND.

Dr. Buchanan read the financial statement of the Sustentation Fund for the year ending 15th May, 1855. The total amount available for the year is £103,555, 17s. 3d., showing an increase of £8,374, 12s. 2d. on the revenue of 1853-54. This increase has taken place entirely on the amount received from congregations, the increase under that head being £8,528, while the decrease on donations has been £867, 15s. 9d. The equal divident fund amounts to £98,971, 7s 4d, which, after making various deductions, gives a dividend at the rate of £132 per annum to each of 700 ministers; £119 was the proportion divided last year. The capital or supplementary Sustentation Fund now amounts to £13,886, and the funds for aged and infirm ministers to upwards of £17,000. Dr. Buchanan states that Mr. Macfie of Longhouse had, by his last will, provided that every minister of the Free Church, not receiving any supplementary assistance from his congregation, should be paid £10, thus securing that for this year no minister should have a smaller income than £142.

After lengthened discussion the Assembly approved of the report, and, by a large majority, adopted a series of resolutions confirming the existing regulations for the distribution of the fund.

EVANGELISM IN OTHER LANDS.

Rev. Mr. Dudas, a Hungarian minister laboring in Constantinople, addressed the Assembly. He stated that he was born of Roman Catholics parents; was ordained a priest in 1836, and acted in that capacity for fifteen years. He was connected, as chaplain to a regiment, with the events of the Hungarian struggle of 1848. In the midst of these dangers the true light began to dawn upon his mind. Subsequently to that period he embraced Protestantism, and resolved to devote his life to the advocacy of the doctrines which had brought relief and peace to his own mind. He gave an account of his work among his expatriated countrymen in Constantinople, and pled for some assistance towards building a place of worship and school.

REFORMATORY SCHOOLS.—On Saturday a return obtained by Mr. Miles, M.P., was published, of the number and names, and in what county situated, of the private reformatory schools which have been certified by the government, whether for boys or girls, and the number of boys or girls which each school is capable of accommodating. The number of schools in the list is 19, and accommodation afforded for 1,791 boys and girls. In two instances the extent of accommodation was not known.

ABUSE OF A LUNATIC.—A painful and horrible case of ill-treatment of a lunatic has been brought to light in Barnstaple. A lunatic named Launcey has been kept for seven years in a cell eight feet by six feet, and five feet nine inches high—without comfort or convenience of any kind. When the wretched man was lately seen in this place by the rector, his state was most miserable. The farmer who kept him received £21 a year, and appears to have acted so badly through ignorance rather than through cruelty. He is committed for trial.

SCOTCH EMIGRATION.—A large emigration is now going on from the North of Scotland to Canada. In two months no fewer than 5,000 persons have left Aberdeen and other northern ports. Last week one vessel took 330 emigrants from Aberdeen. The great majority are farm servants, of both sexes, leaving a scanty rate of pay in their native land to earn higher wages in American, with prospective independence in in a few years. The encouraging accounts from emigrants of 1853 and 1854 have led to this active migration.

IRELAND.—*The Exodus—Dublin, April* 9.—All warning to the contrary, the "rush from Ireland" has already re-set in at the southern ports, and crowds of the peasantry are daily leaving their native shore for the far West beyond the Atlantic. The steamers from Waterford leave each week, carrying with them their full complement of emigrants. On Friday one vessel left the Suir for Liverpool with 150 passengers, and all bound for America, with the exception of two families, who are going to Australia. The Roman Catholic clergy at home and in the United States have been for some time past exerting their most potent influence to induce the Irish peasantry to give "father-land" another trial, as there is no longer a prospect of bettering their condition in the model republic, until at least some check is given to the formidable organizations of the "Know-Nothings." The reverend advisers, however, see no objection to their flocks going to the Canadas, which, strange to say, are now regarded as a land of promise, where all creeds and classes can enjoy perfect liberty, although under "British rule." From the province of Connaught, too, the cry is still "They go," and even the thundering voice of John of Tuam is powerless to stay the flight of his erratic subjects. Here is the "lament" of the local organ of St. Jarlath's:

"Startling and disagreeable as are the accounts which are daily reaching this country from America, and much as the friends of the Irish Catholics would desire to see an end to the exodus, we regret to find that with the return of spring and summer months, a considerable number of emigrants are leaving this quarter for the United States. We have heard of the arrival of several remittances from friends and relatives beyond the Atlantic, for the purpose of inducing persons here to join them in the so called land of freedom. We note the fact, and with regret. It is quite true that the number emigrating, as compared with former years, is comparatively small. The progress of exhaustion was rapid and so intense during the last seven years, as to leave the old country a wilderness; but, even of the few who have remained, a great many are yet intent upon emigration. Of the extent of the depopulation which has taken place some estimate may be formed by the present high wages farmers are compelled to pay for laborers during the present spring. In this town and the vicinity where, before now, men could be got to work for from 8d. to 1s. a day, the price ranges now from 1s. to 1s. 6d. This, in itself, is a fact which shows both how the country is thinned of its population and to what an extreme the system of eviction was carried on."

CITY BURIAL PLACES.—A return just obtained by Mr. Brotherton, M.P., shows that there still remain open, partially open, for interment within the limits of the Metropolitan Burial Act, sixty consecrated burial grounds, fifteen unconsecrated, and eleven partly consecrated, of which nine are cemeteries. Some of these grounds are already wholly or partly closed, saving existing rights in private graves and vaults. The total number of burials in the consecrated grounds during the year 1854 varied from 4 to 3,666.

LONDON CONTRACTORS.—A glaring instance of the niggard pay which the contractors for soldiers' clothing allow their workpeople occurred last week. Elizabeth Gibbs was charged before the Worship-street magistrate with pawning materials intrusted to her. In extenuation, she pleaded her low pay—2½d. for making a pair of trousers! Only three pairs per day can be made. The pawnbroker, moved by compassion, gave up the goods without payment, and Mr. Hammill set free the poor needlewoman. She burst into tears.

THE LITTLE MYSTERY.—The lugger Mystery (of 16 tons) arrived safely at Melbourne on the 14th March from Penzance in Cornwall.

These two lines constitute the only notice in the English papers of the one of greatest feats ever accomplished by navigation, since the ocean was ploughed.

BOMBARDMENT OF ODESSA.—A letter from Vienna, in the *Augsburg Gazette*, says: "The events which have lately taken place at Odessa have attraced more attention than usual to that port. It has now been transformed into a fortified placed. During the summer of 1854 it had been in contemplation by the Allies to destroy Odessa—a measure which, although severe, then appeared to be called for by strategical reasons. Out of feelings of humanity, however, Admirals Hamelin and Dundas wished to spare the property of so many mercantile houses, which during the scarcity of 1847 and 1853, had preserved the half of Europe from famine. They consequently confined their operations to the destruction of a part of the military port and the establishment of a blockade. What has since taken place at Odessa? All the warehouses have been transformed into military depots, and Odessa, which was the center of maritime commerce, has become the pivot of the operations of Prince Gortschakoff and Prince Menschikoff. This is why hostile operations are now about to be undertaken against that port from strategical reason, and if the Russians do not evacuate it voluntarily, which is scarcely probable, Admiral Lyons will immediately proceed to effect its destruction. The Allies also intend to bombard Theodosia—an undertaking with which Admiral Bruat will be charged. General Luders, who is now at Odessa, is to have the command of all the forces concentrated on that point."

USEFUL INFLUENCE OF BRITISH MACHINERY.—In 1845, consequent on the divine favor resting on the preaching of the Gospel and distribution of the Scriptures for several years previous, an unusually large number of natives of the *Corri*, or weaver caste, belonging for the most part to the village of Chitoura, were simultaneously led to forsake their idols, and profess their faith in our blessed Redeemer. A marked peculiarity in these conversions, of which we had previously no such example in Upper India, was not only the number, but the desire of the converts to maintain themselves as heretofore by their trade of weaving.

One of the chief difficulties in the way of the converts supporting themselves was the refusal of their heathen neighbors to traffic with them. They were shunned as polluted outcasts, with whom no intercourse, even on business, could be held. The missionary was in consequence obliged to obtain a market for the cloth at distant stations, and chiefly among European residents. In this important matter he has been successful, and the tent cloth, sheeting, towelings, etc., of Nistarpore, are now well known marks in those parts.

Native looms throughout India are of the rudest description; but the poor weavers of northern India are immeasurably behind their ancestors in the south, and seem to have made no advancement in the art. Not only is their loom rudely constructed, but their cloth (*guggi*) is coarse to an extreme. As might be expected their work progresses very slowly, the result of a long day's labor seldom exceeding four yards of an average width of two feet.

To obtain for the converts a superior loom of British make, by which they might weave daily a larger quantity and a better cloth was the next effort of the missionary. Accordingly three looms, two Scotch and one English, were procured, and by the assistance of a practical English weaver they were set up, and the brethren instructed to work them. Not the least step in advance was the construction of a number of looms from the British models, with considerable improvements to suit the climate and country, and which paved the way for the suppression among the converts of their own primitive machines.

When the heathen on an anniversary occasion turned out by hundreds to witness the *tamasha*, or entertaining spectacle of their converted brethren working the European weaving-machine, the warping mill performing its gyrations "as a thing of life," and winding off the threads from a score of bobbins at once, called forth a profoundity of obeisance amounting almost to an act of worship.

A machine for spinning cotton thread is still a desideratum at the mission station. Agra is one of the cotton marts of Upper India, and its district produces a staple of a superior kind. I feel confident, therefore, that were they in possession of even an ordinary machine for spinning cotton, the Christian weavers of Nistarpore would, from their position in a cotton-producing locality, not only revolutionize the cotton weaving of Upper India, but exert a moral influence on the surrounding country, which would tend to remove many barriers that now impede the progress of Christianity. Much in this respect has already been accomplished. The heathen, in the neighborhood of the mission station especially, cannot disguise from themselves the fact that Christianity is a remarkable quickener and elevator in regard to at least temporal concerns. They see their late brethren working with extraordinary machines which never before entered into their philosophy, nor are to be found described in the *shasters*. They see them weaving twice, often three times the quantity of cloth, of a better quality, in a given time, than they can accomplish. They see them, moreover, better clothed, fed, and sheltered, and find them and their children living with that sobriety peace, and harmony, which is in striking contrast to their own heathenish and devilish practices.

The natives of India, more than perhaps any other people on earth, require to be convinced by stubborn facts and results. As if in opposition to the feeling of having greedily swallowed absurdities and montrosities for ages past, they will now receive or believe in nothing which is not tangible and practical. Christianity, to such a people, must not only be presented in its spiritual freedom from all earthliness, but exhibited in its benign contact with the every-day engagements and business of life.—*Baptist Missionary Herald.*

THE ENGLISH.—The mass of the people cannot abide the domination of their own upstart companions, Brown, Jones, or Robinson; but they can submit to a legislature which includes Pelhams and Clintons; the Plantagenets and the Russels; Howard, Cavendish, and Van; Manners, Percy, or Villiers; the Campbell of Argyle; the Fitzgerald of Desmond; or any Wynn or Williams who traces a descent from Cadwallader.—*Monthly Magazine.*

THE LAW OF INQUESTS.—The *Plymouth Journal*, in reporting an inquest which took place a few days ago, at Saltash, on the bodies of two youths who had been accidentally drowned while bathing, says:—"The bodies had been landed, it seemed, in such a manner as brought them within the jurisdiction of the worthy gentleman who fills the office of Coroner for Saltash; and in accordance, therefore, with the requirements of an antiquated and monstrously absurd proviso in the statute, it was necessary, before an inquest could be held upon the remains, that the bodies should be viewed by the Jury below high-water mark. For this purpose, therefore, the parents were subjected to the additional pain and annoyance of having the bodies of their children again removed from their homes. The body of one of them was conveyed from Queen Street to the inn where the inquest was held, and where it remained until the Jury arrived and were sworn. The two coffins containing the bodies were then conveyed to the side of the canal, followed by the thirteen Jurymen, a number of curious idlers also joining in the dismal procession. Having arrived at a spot 'below high-water,' the bearers were directed to stop, and the coffins having been set down athwart a log of timber, were instantly surrounded by a gaping crowd, whilst the bodies were exposed to the view of the jurors. That a ceremony at once so ridiculous and disgusting should be insisted upon in the present day does seem astonishing, and it is high time that such senseless proceedings should be numbered with the things of the past.

REPORT OF THE POST-MASTER-GENERAL.—In the United Kingdom there are fifteen letters written in the year for every one of the population. In the United States the number is only four. This is extraordinary, considering the spread of education in America as compared with this country, the commercial activity of our Transatlantic kinsmen, and their locomotive disposition and sociality. The population of the United States is about $24,000,000, and of the United Kingdom 27,000,000; yet in 1854 the letters which passed through the American post-offices were 119,000 000, while the number that passed through the post-offices in this country was nearly 450,000,000. In London, in 1852, there were forty-one letters written for every one of the inhabitants, and in New-York the number was only thirty-three. The cause of this discrepancy is, no doubt, the want of postal facilties in America. There is no such thing as prompt and daily deliveries of letters to every house, cottage, and hovel in that country, such as we have in England, and although there are 24,000 post-offices in America, and only 10,000 in the United Kingdom, the former do not afford the accommodation which the latter do on account of the vast area over which they are spread; and, besides, they are a poor substitute for the letter carrier and rural postman. The population of the following places, viz., London, Liverpool, Manchester, Birmingham, Bristol, Preston, Leicester, and Limerick, in 1854, was 3½ millions; the postal receipts were 1½ millions sterling; and the postal local expenditure was £260,000. The population of the eight following places, viz, New-York Philadelphia, Baltimore, Boston, New-Orleans, Cincinnati, St. Louis, and San Francisco, was in the same year 1½ millions; the postal receipts were £300,000; and the local expenditure, £80,000.

Thus in the eight cities and towns of the United Kingdom the postal receipts amounted to nearly half as many pounds sterling as there were inhabitants, and the cost was about one-sixth of the receipts, while in the eight American cities the postal receipts did not amount to one-fifth the number of pounds sterling as there were inhabitants, and the cost was nearly one-third of the receipts. The local cost of working a million of letters in England is £550, and in America £2,400. This difference arises from the cheapness with which letters charged an uniform postal rate can be worked as compared with the cost of working letters charged a variable postal rate. In America there are three inland rates, and in England there is only one. In 1839, before the introduction of an uniform rate of postal in England, the gross expense of working a million of letters was £10,000; at the present time it is only £3,000, or less than one-third.

Lord Canning in his report says, that the "extension of the rural posts has been in steady progress for several years, and I have no doubt has assisted materially to produce the great increase that has taken place in the total number of letters." In a large number of rural districts there have been double daily deliveries established. Postal accommodation is now looked upon almost as essential as drainage and a good supply of water. The value of genteel residences in suburban districts has been much enhanced by a double daily delivery of letters, as it saves the expense and trouble of sending at a distance to the chief post-office for day mail letters and newspapers. The postal facilities for the delivery of newspapers have also vastly increased the number of letters of late years. Almost every copy of a newspaper published gives rise to epistolary correspondence on business or other matters, which would not be the case to one-half the extent, if it were not for the postal facilities for the delivery of newspapers, because if the newspapers are not of very recent date when received and read, the immense number of letters which they are calculated to give rise to are useless. Oftentimes, a single advertisements in a London morning newspaper causes scores and even hundreds of letters to pass through the post.—*Daily News.*

THE VALUE OF STATISTICS.—Nature seems to have her forces arranged on a sort of averaging system, any over-action at one time in a particular direction, being corrected by counteraction at another. The statistics in relation to the rate of mortality in England, afford a proof of this principle of compensation. Dr. Granville, in the *Medical Times*, states that it appears that the total number of deaths in the cholera year (1849.) for all England and Wales, was 440,839; but in 1850 the number of deaths fell to 368,995, being not only 71,844 less than in the cholera year, but even less than the number of deaths of the year preceding that of the cholera, by as many as 30,833. . . . If we take the deaths of two years together which preceded the cholera, and strike the mean, and treat the year of the cholera, and the compensating year that follows, in the same manner, we shall find that the four years present nearly the same average. . . . So that in reality, it is found, when the aggregate of the four years is taken, either for the whole of England, or for the metropolis only, that no greater number of people died in those years because of the cholera intervening, than if the cholera had not visited us.

THE following distinguished Americans in Paris:—The Hon. Mr. Dodge, Minister to Spain; the Hon. Mr. O'Sullivan, Minister to Portugal; the Hon. Mr. Cass, Minister to Rome; the Hon. Mr. Belmont, Minister to Hague; the Hon. Mr. Fay, Minister to Switzerland; M. Van Buren, ex-President, is on the point of leaving Paris for the United States.

A circular issued by the Board of Health last week warns all persons in authority to prepare against the possible return of the cholera this summer. It enumerates the nuisances and the modes of their enforcement, and reminds the authoritiee also of their powers for the same purposes under local acts.

Sir Moses Montefiore is on his way to Jerusalem, where he intends founding a large hospital for the co-religionists.

M. de Usedom, who has been in London with a secret mission from the Cabinet of Berlin, and who had only prolonged his residence in England for "family reasons," is about to return to Berlin.

A difference has arisen between the Papal Government and the little Republic of Marino. The latter refuses to deliver up certain political refugees pursued by the Roman police.

The *Volksbote*, published at Munich, states that a large number of ornamental armlets for ladies, bearing the portrait of the Czar, have been imported into that city for complimentary distribution.

The *Journal de St. Petersburg* contains a bitter complaint that Easter Monday was chosen for reopening the attack on Sevastopol. This comes well from the party which chose a Sunday morning for the battle of Inkermann.

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HOME INSURANCE COMPANY, NEW-YORK, April 3, 1855.

At an election held at the office of this Company, No. 4 Wall street, on the 2d instant, the following gentlemen were elected Directors for the ensuing year:

William G. Lambert,	Geo. Pearce,	Lyman Cooke,
George C. Collins,	Ward A. Work,	Levi P. Morton,
Danford N. Barney,	James Low,	Curtis Noble,
Lucius Hopkins,	I. H. Frothingham,	John B. Hutchinson,
Thomas Messenger,	Chas. A. Baldwin,	Stephen Paul,
Wm. H. Mellen,	Richard Bigelow,	Chas. P. Baldwin,
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Chas. B. Hatch,	Theo. McNamee,	Amos T. Dwight,
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B. Watson Bull,	Oliver E. Wood,	Jesse Hoyt,
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Lucien D. Coman,	Alfred S. Barnes,	Thos. W. Williams, 2d,
Homer Morgan,	George Bliss,	John R. Ford,
Levi P. Stone,	Roe Lockwood,	Geo. T. Stadman,
James Humphrey,	John G. Nelson,	Sidney Mason.

At a subsequent meeting of the Board, held this day, CHAS. J. MARTIN, Esq., was unanimously elected President.

This Company continues to insure buildings, merchandise, and personal property generally, against loss or damage by fire, on favorable terms. All losses equitably adjusted and promptly paid.

The following is an abstract of the statement of the condition of the Company on 1st January last, as furnished to the Comptroller, in conformity with the laws of this State, viz:

Amount of Capital Stock	$500,000.00
Total amount of Assets	742,878.87
Amount of Liabilities	74,230.88

839-375 A. F. WILLMARTH, Sec'y.

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The Independent.

LETTERS ON THE WAR.

ADDRESSED TO THE TRIBUNE.

LETTER III.

MR. TRIBUNE:—The Russian plea for those outrages upon every principle of truth and honor, is religion—yours is protection. It is not the least remarkable feature of this remarkable case, that you defend your clien[t] on grounds which he never seems to have thought of himself. Indeed, it would have formed quite an era in the history of the law of nations, a power claiming the right of making war upon another country because of its taking offense at that country's tariff. I am afraid, in spite of your sanctimonious countenance, you have a sad leaning towards the principles of that gentleman who would "quarrel with a man for cracking nuts, for no other reason but because he had hazel eyes." Russia declaring herself in duty bound to correct, arms in hand, the fiscal errors of the Sultan's Government! History is rich in excuses for crime and bloodshed, but a more hollow pretense for abuse of power was never invented. It is out-nesselroding Nesselrode. Whether it be that the old chancellor's wit did not come up to it, or that a rest of grace prevented him from yielding to the full bent of his genius, certain it is that a protective tariff was never mentioned amongst the five points of Prince Menchikoff's ultimatum. Stephen Arnold Douglas is probably the only other living personage who would have had the pluck to make it an argument, as he made "popular sovereignty" in that other great scheme for the extension of despotism.

Whether protection or free trade be the better policy for this country, the idea of ascribing such a virtue to the former as to make it atone for any amount of wrong, is worthy of the frenzy of another age, displayed in a better cause. You show yourself quite as fierce in your persecution of the damnable heresy of free trade, as ever Philip of Spain, or the Holy Inquisition, were against the offenders of the Church. These Mahometans whom you denounce for their sanguinary fanaticism, in what way does their fanaticism differ from yours, which is delivering them all up to the fire and sword of the true believer? Turkey indulges in the heresy of free trade. Russia has the true faith of protection. Nothing, therefore, can be clearer than that Russia should not only have the right, but be in piety bound to make war upon Turkey in order to bring her forsaken people within the pale of the Holy Mother Church of Protection. Since they resist, it is better for them that they should perish than that they should live in heresy. This is your charitable doctrine. If the free-traders were as amiable in their doctrinal ardor, we should have a pretty mess of it.

Anybody who is capable of taking a sober view of any subject, although he may be a most earnest protectionist himself, will at once acknowledge that protection, like free-trade, is merely a matter of expediency, and cannot even, economically speaking, lay claim to the character of a general principle. Much less can it be admitted to figure as a universal patent remedy for all the evils humanity is subject to. But the least of all will it enter the head of a sane person to talk of the deeply-rooted evils of Russian despotism as a mere bagatelle, and to deliver up, without remorse, other countries to the blessings of that rule, not because protection *has*, since Peter the Great, liberated Russia, but merely on the faith of a notion that protection may be expected to do so at some future day.

The current arguments in favor of your theory are, I think, these: "Protection, by creating a home industry, will create an industrial population who must be fed. Their food, having to be supplied by the farmer, protection thus will create a home market for the products of agriculture. Agriculture, having a home market to rely on, will make greater exertions, sell more every year, and become rich and prosperous. Having become rich, it will, on its part, buy the [illegible] which thus receives a stimulant to further development. Thus the people of the same country, stimulating each other, and buying and selling of each other, do not run into debt with England, but retain their specie for [illegible] own use at home. This is the way in which [illegible] protection, as you seem to think, works in [illegible]ussia; "in which country," we are informed, "the agriculturist is everywhere protected in his efforts to draw to his side the artisan, who eats his food while converting his wool into cloth and his ore into iron."

This passage from your last week's Friday's paper, is a warning example to show how a man will rather ride to hell on his hobby, than go to heaven by any other conveyance. You must be aware that both your agriculturist and your artizan, in the brotherly-to-each-other's-side-drawing view, in which they are here represented, are merely ideal personages. Your Russian artisan is either the peasant himself, or a pauper who is hardly eating any food, but in return he drinks so much more of the agriculturist's whisky. The agriculturalist serf, to be sure, by holding out the bottle to his brother, the artisan serf, makes a touching, and it is gratifying to state, highly successful effort, to draw the latter to his side. You, no doubt, allude to the spectacle to be witnessed in every Polish or Russian town twice a week, on the semi-weekly market-days, where you may see scores of them lying side by side in the gutter. In this way the agriculturist not only draws down to himself the artisan, but there can be no doubt that they stimulate each other by a very powerful stimulant indeed. I mention this matter here for no other reason than because the Russian Government derives from the sale of whisky a third part of its revenue; so that the official intoxication of the people forms a much more vital part of the Russian politico-economical system than her protective tariff. It is calculated that about 200,000 people die every year as the victims of this benevolent policy. But what of that? All sins are forgiven the true believer.

The fact is that, as far as the Russian manufactures are concerned, the artisan and the peasant are in most cases united in the same person. This, at least, is the rule in the manufacturing districts, properly so called, which are in central Russia, all about Moskow, Wladimir, Kaluga, Kostroma, etc. The practice is for the merchants to send their twists into the villages, where the weaving is done by the agricultural serfs in their spare time. Only the bleaching and dying is reserved for the town establishments. In this way all the coarser kinds of goods are produced; which, in a country like Russia, are, of course, the only ones which could command an extensive market at home. But it is evident that the agricultural population of the Empire cannot find a market for their products from an industrial population like the one of central Russia, who are peasants themselves. There is, therefore, not that reciprocity of a market in that country which is the great argument for protection elsewhere. Nor do the industrial population derive any advantage from the sale of their manufactures all over the land. For, the secret of the success of Russian manufacturing is not so much in the protective tariff as in the industrial laborer feeding himself in his quality of peasant, which allows his wages to be reduced to only a very small part of the cost of his living. This affects, of course, the wages of the laborers in the manufactures of the finer fabrics, such as muslins, cotton-velvets, veils and tulls, which cannot be made in the villages. But these, whilst inaccessible to the mass of the people, are as little patronized by the nobility, with whom it is a point of fashion to buy everything in Paris, and whose extravagant vanity is encouraged by the Government, which, being the universal money-lender, keeps them in political dependence, by ruining or enriching them at will. Those finer fabrics, therefore, are only consumed by what, from an imperfect analogy of other countries, may be called the middle classes of Russia; whose numbers, however, as you are aware, from the statistical tables lately published by yourself, are incredibly small, in proportion not only to the size of the Empire, but to the number of its inhabitants. Now those middle-class consumers are the very industrial producers for whom protection is to create a market. For, the commercial part of the middle classes in Russia are mostly foreigners. Thus in the same way, as in that country the peasant and the industrial laborer are much the same person, the industrial producer and consumer are the same person too. At the same time, the nobility being exempt from taxation, the taxes fall heavily upon this industrial class, as well as upon the free laborer. Thus the consumer, besides paying in the tax levied by the protective tariff on every manufactured article, has to indemnify the producer for the direct trade-tax he pays to the Government. By this means an artificial height of prices is kept up, which, by restricting the demand, falls back upon industry itself. Thus the financial system of Russia, of which protection is only a part, and in which one abuse sustains the other, produces all the effects of overpopulation in a country where the density is about eight and a half inhabitants to the square mile. The artificial restriction of competition [illegible] works like overcompetition, [illegible] the quality of the goods run out in exactly those original and native branches of industry in which no other country was able to compete with Russia, in order to get up, with all the impatience of barbarian imitativeness, a foreign industry, in which Russia can compete with no foreign country, and for which she has no market at home. The deterioration of those old and famous Russian exports, fabricated out of the indigenous wool, hemp, feathers, fat, etc., has even given cause to official complaints on the side of the British Government. On the other hand living is more expensive at St. Petersburg than at London, although there is in the former place comparatively nothing of that immense wealth and business which accounts for it in the latter. The chief sufferer for all this perversity is of course the free laborer, who has to compete with the labor of the serfs, (of which the landed proprietors always furnish the towns with a liberal supply,) besides having still to pay his poll-tax as well as the high cost of living. The consequence is, that for every serf whom Russia liberates she receives a pauper in exchange. With a population of 533,000, there are in St. Petersburg hardly 120,000 who do not belong to that class—for which, most fortunately, this country has not been under the necessity as yet of coining a name—the class of prolétaires. In this, as in all other respects, the Empire of the Czars verifies the saying of Diderot: "Russia is rotten before being ripe." Despotism has succeeded in implanting into her constitution, at the very start of her civilizing career, the virus of a malady which, in the old countries of Europe, is the result of a high state of maturity in civilization. Whether Russia would have been better off without protection or not, is a question which is foreign to the subject under discussion. Only this much I know, that, in the moral order of the world, the salvation of empires and nations can never be the work of an economical expedient; that the food which a healthy system turns into nourishment, becomes turned into poison by a poisoned blood; and that, as little as a good tariff can be admitted as an excuse for a wicked deed, as little can the protection of home industry be expected to redeem a people cursed with the bane of the Russian rule.

Foreign Intelligence.

ARRIVAL OF THE AMERICA.

NEWS TO JUNE 23.

THE English mail-steamer America arrived at Halifax on Wednesday afternoon, and at Boston on Friday. The news is very exciting, cotton having declined a farthing per lb.; consols are down to 90¾, and the Allies have experienced a severe repulse at Sevastopol.

Fuller particulars are given of the skirmish of June 7th. On the 18th there seems to have been an attempt by the Allies to storm Sevastopol, but they were repulsed with terrible slaughter, and the Russians recovered the tower called Mamelon.

The following are the only official notifications of the event:

"Lord Panmure [illegible] he has received [illegible] regrets to have to announce that attached [illegible] received information that the English troops [illegible]ned the Redan, and the French the Malakoff towers, at daylight on the morning of the 18th, without the success which has hitherto attended our efforts. Both the French and ourselves have suffered considerably. The names of the officers who have fallen will be forwarded immediately, but it will be impossible to receive complete returns of all the casualties before the 30th inst., (June,) at the earliest."

Gen. Pelissier's dispatch, dated the 18th, announces that the attack had failed, and that, although the troops had showed the greatest ardor, and gained a footing in the Malakoff Tower, he was obliged to order their retirement into the parallel. This was effected with order, and without molestation by the enemy.

ARRIVAL OF THE PACIFIC.

NEWS TO JUNE 30.

THE U. S. mail-steamer Pacific, arrived on Wednesday morning at six o'clock. We have some details of the repulse of the 18th. The Allies' official lists of killed and wounded foot up considerably over five thousand men. Notwithstanding this check, the investing army keep in good spirits, and do not permit their repulse to stay the progress of the seige. Lord Raglan is dangerously ill, and has asked to be recalled. Lord Panmure has transmitted to the papers the following intelligence, which reached him on the 29th:

"The French and English are proceeding with their approaches against the enemy's works, and are erecting new batteries, to be armed with heavy guns. The enemy continues to repair the damages done during the last attack. Very little fire on their part. We retain possession of the Round Russian Fort in the Cemetery, from whence they were driven out on the 18th, and the Mamelon, at the gorge of the valley which divides the English left attack from the right of the South Harbor."

Cotton has recovered its decline, and is firm.

General News.

FROM CALIFORNIA.

THE steamer Northern-Light arrived on Sunday, bringing news via Nicaragua, 22 days from San Francisco, to June 16th.

She brings 457 passengers and $828,972 freight, with a large amount in the hands of passengers. The most important news is the confirmation of the Bolton and Barrow claim by the United States Land Commissioners, embracing 10,000 acres of land in the most eligible part of San Francisco! estimated to be worth $40,000,000. Palmer, Cook, & Co., own the larger part of this claim. And prompt and energetic measures were at once taken by the settlers to prosecute an appeal. Great excitement was produced by the decision.

The cargo of the clipper-ship *Winged Racer*, lately arrived from the eastward, consisted almost entirely of locomotives, baggage-cars, and machinery for the Sacramento Valley Railroad. The work will be completed, and the cars in motion in a short time.

OREGON.—General Lane, the Democratic nominee has been reelected to Congress by nearly 2,000 majority. The most important question says the *Oregonian* submitted to the people at this election, was that of the Convention to form a State Government. The returns on this are very imperfect; but we think enough have been received to indicate that it has been decreed that Oregon shall cease to be a territory.

This adds another to the Free States, and is an instalment towards the restoration of the first days of the Republic, when the North and South stood 8 to 5. Six more free States will give us our original ratio.

THE POPULATION OF THE STATE.—Comparing the figures already made by the Census Marshals with those of 1850, the *Albany Argus* estimates the population of this State at four millions.

WOMEN'S RIGHTS CONVENTION.—Mrs. Paulina. W. Davis and Mrs. Lucy Stone Blackwell, officially announce that the next Convention will be held in Cincinnati, on the 17th and 18th days of October ensuing.

PAUPERS AT A DISCOUNT.—Ten Belgian paupers forwarded over the Western Railroad by the authorities in Boston, have arrived in Albany and been sent to the Alms-House. The *Argus* says: "The law regulating this invasion of our rights is quite severe, and the more expeditious the Western Railroad is in getting the paupers back, the better it will be for it. A very heavy fine is imposed by the law."

LIBEL.—The Law of Libel in Connecticut was materially modified by an act of the recent Legislature, by which the defendant may show the intention with which he made the publication, and the plaintiff must prove malice before he can recover damages.

PENNSYLVANIA.—There seems to be in certain sections a strong feeling in favor of organizing a Republican party similar to the Anti-Slavery party of the same name now existing in other States. *The Hornesdale Democrat, Bradford Reporter, Bradford Argus, Troga Agitator, Condersport People's Journal*, and a number of other newspapers favor the movement,

REPUBLICAN MOVEMENT.—A Republican State Convention is called in Indiana, to meet at Indianapolis on the 13th inst. The call is signed by many of the most eminent citizens of the State, of all old parties.

It would be gratifying to many patriotic hearts to see a similar call in New-York, "signed by many of the most eminent citizens of the State *of all the old parties*. Why not? Who will begin!

FOR THE NORTH-WEST.—By an arrangement between the American and Canada Post-office Departments, a daily mail is to be conveyed from this city to the Sault St. Mary by way of Oswego and Toronto, and thence over railroad just completed 93 miles in length to the Sault. This arrangement will bring the Sault within 30 hours of New-York, and will open a quicker and more regular communication than heretofore, with the Lake Superior county.

MAINE-LAW IN BROOKLYN.—The total number of arrests for drunkenness throughout the consolidated city on the Fourth of July, was 24. The persons arrested were all locked up, and yesterday they were brought before Justice D. K. Smith, before whom a complaint and affidavit, in accordance with the provisions of the Prohibitory-Law, was sworn out by the officers in each case. After examining the prisoners on the charge of drunkenness, and on conviction, they were placed upon the stand as witnesses and testified where they got the liquor, with the view of issuing warrants against the sellers. The defendants, after giving their testimony, were fined ten dollars each, and committed to jail for ten days in default of payment.

MASSACHUSETTS.—A Convention of Know-Somethings was held yesterday at Springfield, Mass. The resolutions adopted are similiar to those put forth at Cleveland, with the addition of one in favor of Temperance. A Committee of two in each Congressional District was raised to prepare for a State Convention of those who believe that Freedom instead of Slavery should be the policy of the nation.

NASHVILLE.—Hon. John Bell has reached home, and Hon. Charles Sumner was stopping at the City Hotel.

HARVEST REPORTS.

FOR THE WEEK ENDING JULY 11, 1855.

Prepared expressly for The Independent, and to be continued weekly throughout the season.

Subscribers and others, in their letters to this office, will confer a great favor by sending us the latest reports as to the state of the crops in their localities; which information we will publish for the benefit of all interested.

SINCE our last report, the weather in this vicinity has been variable; hot, warm, cold, rainy, and some days excessively disagreeable. Vegetation, particularly corn, flourished finely during the first part of last week; much of the corn in this vicinity is spindled, and promises well. New potatoes are plenty, and comparatively cheap; say ten shillings per bushel, for as good an article as two weeks since sold for three dollars. Peas, beans, squashes, cucumbers, beets, turnips, and all kinds of vegetables are abundant, and prices moderate. Good cherries, ox-hearts, are sold at sixpence a quart. Strawberries have gone by, and in their place we get raspberries, blueberries, gooseberries, currants, etc., etc. On Long Island the hay crop will prove a good yield, and potatoes promise well. Wheat and rye are in fine condition, and will soon be ready for the reapers. A large quantity of seed was this year sown, much larger than ever before, and farmers are sanguine of getting a good crop. Oats look remarkably well; never better. Fruit trees are loaded down; altogether too much so, for the fruit to come to maturity; there is three times as much as will ripen. The same is true of grape-vines.

MAINE.—In this State we hear that more seed has been sown than ever before, and the prospect is most promising for an abundant harvest. E. P. W., of Gorham, in a letter just received from him says that "hay is about ready for the scythe. A medium crop only will be gathered in this region. The drought of previous summers and the ice of the last winter, injured the grass roots in many places. Potatoes and oats never promised a better yield. Corn is fast coming forward under the burning weather of last week. The whole face of vegetation is fresh and green."

VERMONT.—From a subscriber in Caledonia County we learn that "everything looks finely, with the exception of corn. Owing to the cold, wet weather in June, corn is rather backward, and in some places the grub-worm has injured it. The extremely warm weather early in July has given it a new start, and if July and August are as warm as usual, there is no reason to doubt a full average crop."

Windham County.—Here the crops are generally quite backward. The unusual continuance of cold weather into April and May, caused great delay in planting and sowing, and the same cause, combined with drought, retarded the process of germination. Grass looks very well, and the crop of hay will be fully up to the average. An unusual number of acres of potatoes, and also of corn were planted, and have come up well. The success depends mainly on the July and August weather. Oats promise a larger yield than for the last two or three years.

Washington County.—Here rains have been abundant, and all the crops are promising, with the single exception of corn, which is late, and some places a good deal injured by the worms.

MASSACHUSETTS.—*Middlesex County*—W. C. S., a subscriber, says that here the "hay crop is below the average. No peaches. Apples are destroyed by the canker-worm in many localities. All the smaller fruits very fine. Pears will probably be superior, owing to abundant rains."

"Market-men groan under the prospect of very low prices for vegetables."

Plymouth County.—A. S. P., writes thus: "In this region we have had plentiful rains, and the crops look exceedingly well. There will be a large supply of potatoes, if they are not attacked by disease. Beans are also remarkably forward. Corn is backward. Hay promises well. The prospect for apples is good, but for peaches rather poor."

CONNECTICUT.—A subscriber from New-London County, says: "All through this State, and so far as I hear, through New-England, the prospect was never better, for *very large* gatherings of all the substantial products of the earth. A gentleman who has lately been in several parts of the State, says, that the potatoe planting is everywhere nearly double what it ever was before, and it never looked so well."

Windham County.—Our friend H. C B., writing from his country-seat in Woodstock, says: "The weather is delightful here, and everything that has growth in it is going upon a jump. We have had fine showers and warm sun. The farmers now feel greatly encouraged. Grass looks well. Potatoes were never more promising. I am offered them, to be delivered in the fall, at forty cents the bushel. Oats look well, and soon will be fit to cut. Corn has taken a sudden start, and will be better than was anticipated. As more ground has been planted than ever before, the crop, as a whole, will be over an average—I should think twenty-five per cent."

NEW-YORK.—*Tioga County*—The grass and grain crops look finely in Tioga County. The corn is starting up under the summer heat of the present time. At least thirty per cent. more land is planted, and everything now promises a good harvest.

Delaware County.—One of our friends, U. M., in a letter to this office, says: "It rains nearly one-third of the time. Grass is very fine; oats also, and rye. Spring wheat is doing well, although there is but little. The butter and cheese cannot be very abundant, as the cows were so poor when grass came. There can be little money; nothing to buy with till the crops come in.

Westchester County.—J. W. W., who has been rusticating here a few days says: "The crops look remarkably well. Corn is excellent. Potatoes fine. Winter grain very good. Altogether, the yield generally will be better than could have been expected, owing to the cool weather. Frequent rains, and warm weather of late have done much service to help along the crops."

Oneida County.—T. M. B., writes to us as follows: "The season is perfect. May was cold and dry, so that individuals began to murmur and prophesy famine. Never was the ground, however, in better order for sowing and planting; and the opportunity was improved. Farmers have appropriated larger fields than usual, to wheat, corn, oats, and potatoes; and the prospect for three of these products is greatly promising.

"For the last three weeks we have had an abundance of seasonable rain; and as the weather is now at summer heat, vegetation is advancing with great rapidity. Corn is considered rather 'backward,' and worms have ravaged it to some extent; but if July and August are favorable, there will doubtless be of this crop a liberal harvest. Of hay there will be an average gathering. Never did the earth, in this region, exhibit more of beauty and luxuriant variety, or the air yield a richer or more healthy fragrance."

Monroe County.—We learn from the *Democrat* of Rochester that "The weevil can be found in every field hereabouts, even in the Mediterranean, which was supposed to be exempt. But the weather and stout growth of the wheat seem to have been too much for the insidious enemy; and although scarcely a head was opened, in a brief examination, that did not contain more or less of the insect, they have taken a small portion, and the grain begins to ripen and harden. In two or three weeks the harvesters will commence operations and bring in a pretty full crop, we confidently hope and believe.

"Corn has advanced finely within a few days, and will do well. Potatoes ditto.

"Farmers are now very busy with the cultivator and hoe. Some of them are cutting the most forward grass."

Niagara County: July 7—W. C. G., says: "Many farmers in this region have begun to despair of their wheat crop, in consequence of the ravages of the weevil; and complaint is made that the excessive rains of June 24th and June 27th, which were almost without precedent, have materially injured the spring crops."

INDIANA.—The Wabash *Gazette* says that notwithstanding the frosts, dry weather, rains, and all the freezing of last winter, and immeasurable complaints in the early part of spring, our crops in this county give promise of an abundant harvest. We have ourselves examined some wheat, and must say that we have seldom seen any better. The heads are full of well developed grains, and all that is now wanting is dry weather for about two weeks. The corn is low, but looks remarkably healthy and is growing finally."

ILLINOIS.

Madison.—We learn from this quarter that the harvest is progressing finely, and hands are wanted in every direction, and wages are up to two dollars per day. A farmer of Greene County says he never saw finer, heavier wheat in his life, on a general average, than is to be seen all through Greene and Jersey counties. The wheat fields on "timber farms" in these counties are fully ripe, and ready for the reapers, but the wheat on the prairies is a week or ten day later.

On the prairies of Madison and Macoupin counties the reaping-machines are laying low the golden grains at a rapid rate.

PENNSYLVANIA.

Alleghany County.—The *Pittsburg Journal* says: "A farmer residing in Elizabeth Township, some 30 miles up the Monongahela, informs us that he commenced harvesting his wheat on Thursday last. Many of his neighbors had set apart yesterday for commencing their work in that department. Our informant spoke in glowing terms of the abundant yield of his wheat fields. Many about the city had rueful countenances while expressing their belief that the violent showers of rain and hail on Saturday, and of rain on Sunday, had beaten down and destroyed a great part of the wheat. With the immense burdens that cover the fields it would be strange indeed if some of the crop did not lodge. Yet we learn that as far as our neighborhood is concerned, most of this destruction exists in the fertile imagination of croakers."

Says a writer in Grant County: "Harvest is now near at hand with us, and already commenced in some sections of the State. Wheat, we are informed by farmers from different parts of the County, is very promising so far; and the weather is now dry and warm, which will be excellent for maturing the grain and preventing rust. A full average crop if no more, is anticipated."

DELAWARE.—The peach crop of Delaware and New-Jersey bids fair to be one of the largest ever gathered, and contracts for the season are already offered at low prices.

The *Wilmington Journal* says: "We have made numerous inquiries of intelligent farmers from the different sections of this State, as well as those from Pennsylvania and New-Jersey, and learn that the present prospect for an over average crop is more flattering that it has been for several seasons past. Where any complaint has been made, it generally has been, where the soil is unusually strong, causing the grain to lodge before filling. These drawbacks, however, are only local, and will have no perceptible effect on the general result. Our exchanges, also, speak glowingly of the yield in sections where the harvest is over, and also of the quality. From the information at hand, we feel no hesitation in saying that the promise is favorable for an abundantly prolific season."

GEORGIA.—The wheat harvest in Georgia is over, and the yield is said to be abundant. In the interior of the State, new flour opened at $6 per cwt. for first quality, and a further decline is expected. An unusually heavy crop of corn has been planted throughout the State, and the indications, it is said, are that the yield will be larger than for years.

VIRGINIA.—The *Norfolk Herald* says: "The prospects of the wheat crop have seldom been better. In the lower James River counties the yield is said to be an average, and as the crops have escaped most of the 'numerous ills that wheat is heir to,' the quality of the grain is seldom surpassed."

MARYLAND, *Frederick County.*—A letter from a gentleman in this section says: "We are just upon the verge of harvest, and we are glad to learn that the prospect for an abundant yield is very favorable. The grain is as well filled as we have ever known it to be, although there is not quite so much straw as we had last year. The high price of grain caused many farmers to put out much more than formerly, and the consequence is, if nothing should happen to injure the crop, that more grain will be raised in Frederick County than has been for some years.

KENTUCKY, *Warren County.*—One of our subscribers, J. W. C., having occasion to send us some new names, thus speaks of the prospects in his section: "The crops in our part of the State are splendid; the wheat is secured, and is more than *double* the quantity of last year in our county, which exceeded any previous year. Oats are being cut, and the yield will be very heavy; corn grows more luxuriantly than ever known before; the tobacco looks very fair, and promises a prime crop. Last year our corn and tobacco were about a total failure."

The above is fully confirmed by the *Louisville Courier*, which says: "We have information by letter, and through friends, from all sections of the State, to the effect that there is every reasonablo prospect of a harvest unparalleled in the history of Kentucky. Every species of grain has grown with the greatest luxuriance. The orchards are bowed down with their fruitful loads. Hemp promises to be a fine yield, and the tobacco will be far better than last year."

TENNESSEE.—Here also we have good accounts. A gentleman from East Tennessee thus writes: "Our section of country has never witnessed a finer prospect for every production of the earth than at present. The wheat crop has never been better and more abundant. The corn crop, also, promises all that the most extravagant and avaricious farmers could desire, and the cotton fields are coming up nobly. Fruits of all kinds are in abundance—not a failure in a single particular that we know of."

In Middle Tennessee the wheat and rye crops are the heaviest ever known. The corn crop is in fine condition, the oat crop looks well, and the stand of cotton is also represented to be excellent. Indeed, the prospect everywhere throughout Tennessee is full of encouragement.

A letter from Nashville says the wheat from the Kentucky line to that place has been harvested, and the yield is unparalleled; the same number of acres reaped double that of any former year. All saved without the slightest blemish.

MISSOURI.—The wheat crop in this State has been harvested, and is very abundant. Flour from new wheat is for sale in St. Louis.

NEW-YORK CATTLE MARKET.—July 11.

(PREPARED EXPRESSLY FOR THE INDEPENDENT.)

TOTAL RECEIPTS

At the principal market places for the week ending July 11, as taken from the books kept for that purpose:

Beeves	2920	Swine	2111
Veals	747	Milk Cows	145
Sheep and Lambs	12383		

BEEVES.

The number at Allerton's to-day is 2116 head, which is nearly 300 head more than last week; and the extreme price then obtained is not maintained to-day. The supply of good stock is not plenty, and prices of this quality are not materially changed from last Wednesday. We noticed no very mean droves, nor anything very remarkable, the supplies being of a very good even average. The surplus on hand this noon is considerable, and we doubt if our outside quotation can be procured at the close of the market.

Prices are as follows:

Best quality offered	11½c.
Good retailing quality	10¼c.@11c.
Common	10c.
Inferior	9c.@9¼c.

The following is the number received:

At Allerton's	2116	At Browning's	567
At O'Brien's	86	At Chamberlain's	151
Total			2920
Received the previous week			2551

SECTION OF COUNTRY FROM WHENCE BROUGHT:

New-York	116	Indiana	44
Ohio	619	Iowa	124
Illinois	993	Kentucky	108

BY WHAT ROUTE.

(Harlem Railroad,)

112 Beeves, 431 Veals, 20 Cows, and 114 Sheep and Lambs.

(Erie Railroad,)

1132 Beeves and 1137 Swine.

(Hudson Railroad,)

433 Beeves, 14 Veals, 265 Swine, and 151 sheep and lambs.

(Hudson River Boats,)

439 Beeves, and 707 Swine.

MILK COWS

There is no improvement in demand or prices. A cow that gives 15 quarts a day sold at $35. A good Durham cow, four years old, with calf, is held at $70.

RECEIPTS:

At Allerton's	20	At Browning's	23
At O'Brien's	49	At Chamberlain's	65
Total			145
Received last week			176

VEAL CALVES

The market is well stocked, especially with poor quality, and prices are easier. Sales at 4c.@5¾c., and a few extras at 6c. live weight.

RECEIPTS:

At Allerton's	445	At Browning's	58
At O'Brien's	29	At Chamberlain's	204
Total			747
Received last week			901

SHEEP AND LAMBS.

The supplies are of the meanest description, and the arrivals are extensive, but good stock is not plenty. Lambs were eagerly sought after last Friday and Saturday, and prices then were better, and sold at 12c.@13c. per lb. in Washington Market.

Sales by Samuel McGraw & Son, at Browning's:

361	sheep	$12 47	22	lambs	7 50
96	do	28 38	17	do	3 00
164	do	5 74 75	21	do	3 32
157	do	6 41 75	7	do	3 50
184	do	4 05 00	27	do	9 25
57	do	2 29 50	80	do	3 75 85
95	do	3 33 50	22	do	1 00 50
130	do	4 19 37	13	do	3 00
219	do	6 25 49	20	do	9 2 75
87	do	3 57 38	40	do	1 54 75
115	do	4 45 47			
24	do	1 41 10	4184	sheep & lambs, average per head,	$7568 90 3 47
126	do	4 67 00			

SWINE.

Owing to the excessive hot weather, the demand is gradually falling off, with a corresponding decline in price. Mr. Allerton reports 2111 this week; with sales of good hogs at 5¾c.@6c. live weight.

REVIEW OF THE MARKET.—July 11.

ASHES.—The speculative demand noted in our last has subsided, and with liberal arrivals and only a moderate local and shipping demand. Prices of pots have yielded, and stock has accumulated, closing unsettled. Pearls have continued dull, but are firm at our quotations.

COTTON.—Since our last report we are in receipt of advices per steamer America, which came to hand on 5th inst. Her news of a depressed feeling, at a decline of a farthing per lb. at Liverpool, was received here with great disappointment, and produced a general dullness which was soon succeeded by a decline of ¼c.; this decline failed to impart any activity to the demand for two days—co-regularity being the predominant feature. At the close the demand considerably revived and prices took an upward turn, with sales at fully ¼c. advance. The sales are 1,200 bales. The decline, ½c. The following are the quotations:

NEW-YORK CLASSIFICATION.

	Upland.	Florida.	Mobile.	N. O. & Tex.
Ordinary	9¾	9¾	9¾	9¾
Middling	10¾	10¾	10¾	10¾
Middling Fair	11¾	11¾	11¾	12
Fair	12	12	12½	13

COFFEE.—The market since our last report has ruled firm, with a moderate inquiry for most descriptions. St. Domingo is in very meager stock, and ¼c. higher. The supplies of Rio is fair, and prices have not materially varied. A moderate business has been done in Laguayra and Maricsbo at former rates. The market closes firm and moderately active.

FLOUR AND MEAL.—Since our last weekly issue, a decided reaction may be noted in our market on Western and State flour, mainly in the ordinary brands which have arrived less freely, and have been in request for filling contracts. The difficulty the past two months in effecting sales of very inferior State has limited its production. This fact we are glad to note, as it is a perfect swindle to attempt to palm off on the public such *trash* as superfine flour, and we trust that a standard will soon be adopted by the "corn exchange" that will compare favorably with any other city in the Union, and that will be a credit to us in Europe. As yet the receipts of new have been very limited; the absence of old wheat at the South, and the backward condition of the new crop retards the supplies. Our stock of good Western brands has diminished rapidly, and this has advanced and still tends upward. The advances are very poor. Flour is 50c. per bbl, and on 25@37½c. low grades of Western. Extra brands Genesee have not varied materially. Low grades of Ohio extra have improved, and still have an upward inclination. Our stock is diminishing slowly.

Canadian flour is now in small stock, and has advanced; the arrivals have fallen off, and those in prospect are quite insignificant until the latter part of September. The tendency is upward at the close.

Southern flour has ruled very uniformly; the arrivals have been moderate, and the inquiry light, the stock here and at the South being unusually limited. The shipping demand has been light. Southern, Ohio, and St. Louis flour, being cheaper, has been taken in its stead to some extent. Rye flour has been sought after, and with light receipts; the tendency is still upward; very good brands are scarce. Corn meal has not varied materially, and has been in fair request in part for the British Provinces at $4 75@$4 87½, for Pennsylvania and Jersey, $5 78¾@$5 25, for Brandywine and Puncheons, $22 50@23 00.

GRAIN.—The business in wheat has been very trifling, the arrivals light. New comes forward slowly and in bad order, too damp for immediate use, with the exception of that from Georgia and Tennessee. Prime white Ohio and Michigan are very scarce and wanted. Common Soppre Lake red has sold slowly, but at the close was firmer. Rye has fluctuated slightly; the demand has been fair at $1.55@$1.58. Oats have ruled dull, and have declined, and are now heavy and quite plenty at our quotations. Barley and barley malt have continued dull; small sales of the latter at $1.40. Corn has been in brisk demand; at the close of last week's prices yielded under liberal arrivals and conflicting advices from Europe. Since then the demand has been animated for the East, the home trade, and for export, and prices have advanced and close firm at our quotations.

MOLASSES has continued in steady moderate request. Prices have been fully sustained and in some instances an advance has been realized. The receipts have been but trivial, the present stock of prime New-Orleans, and Foreign qualities continues reduced.

NAVAL STORES.—Spirits of Turpentine is steadier with only sales of 1,900 bbls., at 40½@41c. cash in shipping order. Crude is firm, the stocks quite moderate, sales of 1000 bbls. New crop Wilmington, at $2.81 per 280 lbs. Common Rosin is steady, with a fair supply. Sales of 2,000 bbls, Wilmington at $1.85 per 300 lbs. Tar of shipping quality is not plenty with sales of 500 bbls. at $3.12½ per bbl.

OILS.—English Linseed is steady, but quiet. 87c. for whole lots. Sales from stores, at 87c. Crude whale is firm with a fair demand. Sales of 2000 bbls. at the eastward at 73½@74c., cash. Refined is unchanged. Crude sperm is firm with sales of 1000 bbls at $1.75 cash. Lard oil is steady with sales of 150 bbs. Western winter, at 85c.@87½c. cash, and four months. Red is firm at 60c. cash. Olive is steady with sales of 700 baskets, quarts, at $3,40 @3.50, and pints at $4.50.

PROVISIONS.—Since this day week we have had quite a decline to note in new mess pork, of some 50c. per bbl. At the decline this demand has been more animated, and this has been mostly recovered, with some confidence shown in a further advance, as the arrivals are so very light and the stock of mess not exceeding 15,000, which is so much below that of last year that speculative holders show increased firmness, particularly for mess. Prime has declined but slightly, and is mainly held by one house, and is comparatively cheap. The whole stock is quite meagre, being less than 50,000 bbls., against 118,000 bbls last year. Refuse qualities have not varied much, and are dull. There is no inquiry for prime mess and our quotations are entirely nominal. Beef has been in steady request and is very firm, with a moderate stock of good offering. There is little to come forward and the tendency is upward. The stock of all kinds is reduced to 20,000 bbls. Prime mess beef well held, but at prices generally above the limits of shippers orders. We quote at $24@$26, with a stock of 2,990. Beef hams have continued dull and nominal at $15@17.50. English bacon is out of market; last sales at 10@10½c. Western smoked is firm at 10c. Cut meats are steady and in moderate request. The stock is not large. Lard has ruled very quiet but is firm. The stock here is liberal, mainly of common and medium qualities. Butter has arrived very freely and has declined, and is dull at our quotations. Cheese is in moderate demand, and is firm for choice dairies, but common is very dull and nominal.

RICE.—The transactions have been very small. Prices have not varied, and the receipts have not increased. The sales for the week are 800 tierces at 5¾c.@6¾c., as to quality. The market at the close was firm, and considerable more life displayed.

SEEDS.—A moderate business has been done in clover, 10½@11c. Timothy is quiet, and is nominal at $4 per bush. for reaped. Calcutta linseed has declined, and has sold to some extent at Boston at $2 cash. Rough flax is wanted at $1 85@1 90.

SUGARS.—Dullness has been the controling feature since our last report, and sales were made at ¼c. decline—this however, has not been general. Most holders are unwilling to submit to an abatement, and feel confident that prices must soon be higher. The large importations on Refiner's account, of seven cargoes comprising 37,500 boxes Havana—has materially checked the inquiry from that quarter. The trade have operated with much caution. Towards the close of the demand is a degree more active, and prices are sustained with a firmer feeling. The sales for the week of all descriptions will hardly reach 4000 hhds.—mostly Cuba Muscovada, at rates within the range of our revised price current.

SOAP.—Sales have been made of 300 boxes Castile, at 10½@10¾c. Chemical Olive is selling at 7½c.

TEAS.—No new features noticeable in the market. Prices are firm. The demand only for immediate requirements. The stock is still small.

TOBACCO.—A firm demand has existed for Kentucky at former rates. The sales have been mostly of low grades for export. Manufactured have operated but sparingly. In Spanish a moderate business has been done. Prices are firm. In manufactured